وَبِالْوَالِدَيْنِ إِحْسَانًا

"And be kind to Parents,"

Our dear deceased and

Esal-e-Swab

REMITTANCE OF REWARDS
to
Our dear departed souls



Its importance, Evidence, Truth, Benefits &
Mode of Transmission

With

Panj Sura Shareef

Compiled by

Maulana Hafiz Fazal-ur-Rahim Ashrafi

Vice Chancellor, Jamia Ashrafia, Lahore

MAHAD UMMUL QURA

JAMIA ASHRAFIA, Ferozepur Road Lahore.
Ph: 042-37552772 Fax: 042-37552986
E-mail: ummqura@brain.net.pk Website: www.jamiaashrafia.org
Mufti Online: muftionline@jamiaashrafia.org

Dedication

Dedicated to the extremely pious &
Most popular dignitary
SHIKUL HADITH HADRAT
MAULANA ABDUL RAHMAN ASHRAFI ﷫

"رَبِّ اغْفِرْلَهٗ وَارْحَمْهُ"

(who expired on 22 January 2011)

and according to

Hadrat Maulana Muhammad Ubaidullah حفظہ اللہ **Maulana Abdul Rahman Ashrafi** strived hard for the welfare of **JAMIA ASHRAFIA** right for it very beginning till the last breath of his life for the sake of Allah. He was the embodiment of enlightenmet of the **Jaimia**.

May his soul rest it eternal peace in *Jannatul Firdaus*.

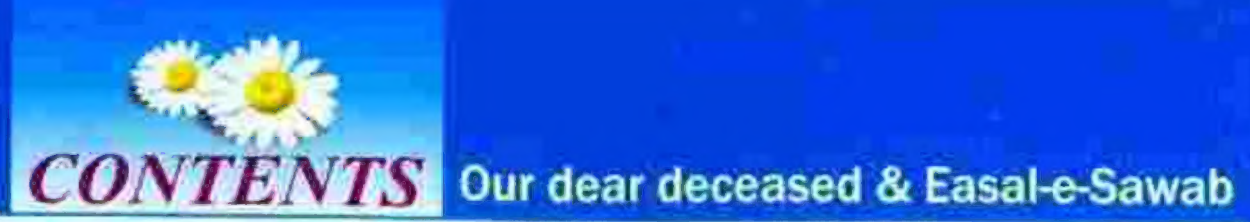
Aameen !

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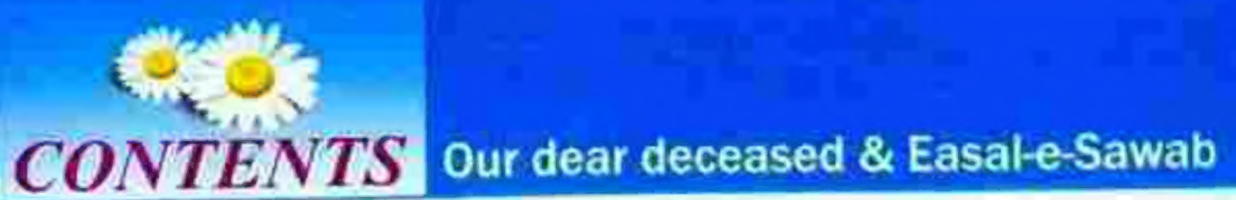
7- First Floor, Zubaida Center 40 Urdu Bazar Lahore, Pakistan.
Ph: +92-42-37313392 Cell: +92-300-4420434, +92-333-4125300
E-mail:iqraashrafia@hotmail.com



CONTENTS

Our dear deceased & Easal-e-Sawab

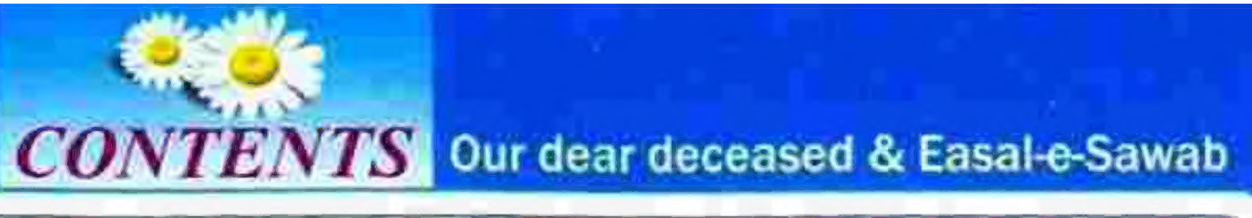
S.No	Headings	Page #
1	Foreword	7
2	Introduction	9
3	Easal-e-Sawab & Its Importance	12
4	An astonishing incident	14
5	Faith enlightening incident	14
6	Easal-e-Sawab & Its Authentication	15
7	Easal-e-Sawab & Its Reality	17
8	Trays full of Rewards in the graves of the deceased	18
9	Astrange incident	19
10	The Method of Saying Faatihah & Prayers For The Deads in a Graveyard	21
11	To do Easal-e-Sawab while visiting a graveyard	22
12	Benefits of Easal-e-Sawab	22
13	Do The Deads Listen?	22
14	Do The Deads See?	23
15	To pray to Allah in a graveyard by raising hands	25
16	Esal-e-Sawab & Collective prayers for the deads after burial	25
17	Some Circumstances of the graves	26
18	Easal-e-Sawab & Its Method	28
19	Hadrat -e- Thanvi's method of doing Easal-e-Sawab	28
20	To do Easal-e-Sawab to Hadzoor -e- Aqdas (ﷺ)	28
21	Easal-e-Sawab for Rasool-e-Akram (ﷺ) is duly certified by Ahadith	29
22	Collective Recitation of the Holy Qur'an for Easal-e-Sawab	29
23	Does Easal-e-Sawab, reduce the Sawab of the remitter	30
24	To do Collective Easal-e-Sawab	30
25	A Muslim, however sinful, does receive Sawab	31
26	No specific thing is necessary for Easal-e-Sawab	31
27	To do perpetuating charity for Easal-e-Sawab to one's own-self	31



CONTENTS

Our dear deceased & Easal-e-Sawab

S.No	Headings	Page #
28	Method of doing Easal-e-Sawab	32
29	Easy Method of Doing Easal-e-Sawab	32
30	How Many Virtues and Earned by Reciting Various Suras	34
31	Sura Al-Faatihah	34
32	Sura Yaseen	34
33	Suratul Qadr	34
34	Sura Al-Zilzaal	35
35	Surat Al-Aadiyaat	35
36	Surat Al-Takaasuur	35
37	Sura Al-Kafiroon	35
38	Sura Al-Nasr	36
39	Sura Al-Ikhlass	36
40	A Proposed Modus Operandi For Doing Easal-e-Sawab	37
41	Financial Easal-e-Sawab	37
42	Make It a Part of Daily Routine	38
43	Remit The Reward of 4 Times Recitation or The Qur'an In One Minute	39
44	Practice recitation of Kalima daily for doing Easal-e-Sawab	39
45	Recite Durood Shareef abundantly & do Easal-e-Sawab	40
46	Say Salaatul Hajat & do Easal-e-Sawab	41
47	How & When to do Easal-e-Sawab	42
48	Mutual Dialogues & Meetings With The Deceased After Death	43
49	Miscellaneous Masaail	44
50	Are women allowed to visit the graves?	44
51	To put earth again on a grave?	45
52	To send cooked food to the family of a deceased	45
53	Condolence Meetings	45

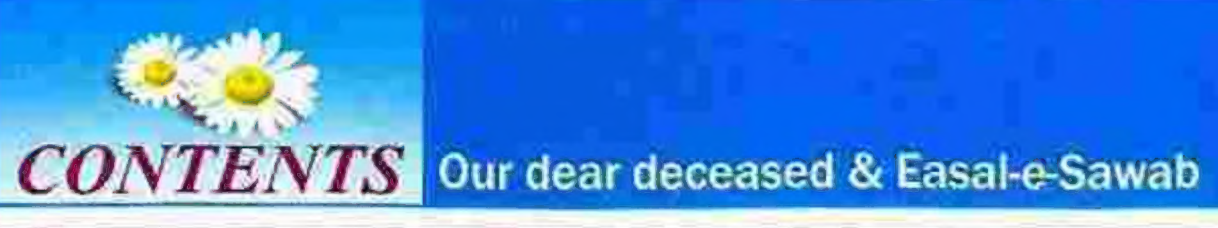


S.No	Headings	Page #
54	The order re: mourning & condolence	46
55	Order of Easal-e-Sawab	46
56	How to compensate for Labses in routine	47
57	Father's Piety is Beneficial for Children	48
58	The advantage of father's piety in Aakhirat	49
59	Noble neighbout shall also be helpful in Aakhirat	50
60	The Last will or Testament	51
61	Emphasis on writing will	51
62	Specimen of Brief last will of Hazrat Thanvi (رحمہ اللہ)	52
63	Last Request	53
64	Method of Saying Namaz-e-Janaza:	54
65	Namaz-e-Janaza is a means of Easal-e-Sawab	55
66	The Fazeelat of participation in Janaza:	55
67	Etiquettes of visiting graves	56

CONTENTS (Punjsura)

VIRTUES OF SURA & AYAAT

S.No	Headings	Page #
68	VIRTUES OF SURA AL-FAATIHAH	61
69	VIRTUES OF AYATUL KURSEE (AYAT 255 OF SURA BAQARA)	61
70	THE VIRTUES OF RECITING THE FIRST AND LAST AYAAT OF SURA AL-BAQARA AT THE GRAVE	62
71	VIRTUES OF SURA AL-SAJDA	63
72	VIRTUES OF SURA YASEEN	64
73	VIRTUES OF SURA AL-DOOKHAN	64
74	VIRTUES OF SURA ALFATH	65
75	VIRTUES OF SURA AL-RAHMAAN	65
76	VIRTUES OF SURAL AL-WAQIAHH	65
77	VIRTUES OF SURA AL-MULK	67



CONTENTS

S.No	Headings	Page #
78	VIRTUES OF SURA AL-MUZZAMMIL	67
	A FEW SURA SHAREEF	
79	SURA AL-FAATIHAH	68
80	AYATUL KURSEE	69
81	FIRST AYAAT OF SURA AL-BAQARA	71
82	LAST AYAAT OF SURA AL-BAQARA	73
83	SURA AL - SAJDA	74
84	SURA YASEEN	80
85	SURA AL-DOOKHAN	96
86	SURA ALFATH	102
87	SURA AL-RAHMAAN	114
88	SURA AL-WAQIAHH	122
89	SURA AL-MUULK	130
90	SURA MUZZAMMIL	138
91	SURA AL-QADAR & IT'S VIRTUES	142
92	SURA AL-ZILZAAL & IT'S VIRTUES	143
93	SURA AL-AADIYAAT & IT'S VIRTUES	144
94	SURA AL-TAKAASUUR & IT'S VIRTUES	145
95	SURA AL-KAFIROON & IT'S VIRTUES	146
96	SURA AL-NASR & IT'S VIRTUES	147
97	SURA IKHLASS & IT;S VIRTUES	148
98	SURA AL-FALUQ & SURA AL-NASS & IT'S VIRTUES	149
99	CERTIFICATE OF RECTIFICATION OF MISTAKES	152
100	PUBLISHER'S REQUEST	152



FOREWORD

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ۔ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِنَا مَحْبُوْبِ رَبِّ الْعَالَمِيْنَ۔

In the name of Allah, the most Beneficent, all-Merciful. All praise is due to Allah, the Lord of the worlds, and Divine mercy & peace be upon our Noble Chief, the beloved of the Lord of the worlds.

Respected readers, it is requested that a little time be spared to go through the following lines with care & concentration. I have endeavoured to collect a few quotations of the *Holy Qur'an & Ahadith* and the statements of *A'imma Arba'a* (the four acknowledged authorities of Islamic Jurisprudence) and the noble Muslims of the earliest era of *Islam*, in respect of sending *Sawab* (reward of virtues) to our departed souls. Banking upon the generosity of *Allah* I state with confidence that if you spend a few minutes to read this book you will not only earn the dividends in the word hereafter, but you will receive a lot of benefits & prosperity for self & family and flourishment of your business as well.

Kindly imagine the state of our deceased relatives who have departed from us, in the light of the following *Hadith*.

"The one who dies and departs from this world is like a person drowning in a stormy hurricane & flowing down in a river, and is begging for help".

As such a dead person in the grave desperately awaits the favour of your prayers for relief. For example, if with reference to a deceased, you once happen to utter the words "رَبِّ اغْفِرْلَهٗ وَارْحَمْهُ" i.e. "Oh *Allah* forgive him and

have mercy on him"; the deceased in the grave, on receipt of its *Sawab* (reward), is much more delighted & pleased than to have received mountain of gold.

Respected readers, how many of our dear ones, benefactors, parents, brothers & sisters we deposit in graves, but only a few days later our attitude towards them becomes that of a stranger, as if we didn't really have any association with them earlier. Please remember, every one of us has got to go into the grave and be confronted with similar situation, where we shall be desperately awaiting for help. We shall then be longing for every single virtue. If then such prayers are received by us from our living associates, we shall be gratefully delighted & much relieved. The prayers that follow only contain such information of the need, necessity & usefulness of *Easal-e-Sawab* (Transmission of Reward), and thus deserve to be read carefully. May *Allah* enable us to do noble deeds and pray for the relief of our departed souls.

At the end, I pray for Mufti Muhammad Usman سلمہ And Hafiz Qasim Zia سلمہ who endeavoured hard, with full concentration, to help me in presenting this work. May *Allah* grant them the best of reward.

Soliciting prayers
Hafiz Fazal-ur-Rahim Ashrafi
Jamia Ashrafia, Lahore.
+92-333-4210985



INTRODUCTION

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِیْنَ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الْاَنْبِیَاۗءِ وَالْمُرْسَلِیْنَ وَعَلٰی آلِہٖ وَاَصْحَابِہٖ اَجْمَعِیْنَ ، اَمَّا بَعْدُ

In the name of Allah, the Lord of the worlds, and Divine mercy & peace be upon the Chief of all Prophets & Messengers, and his companions.

Man's real home is the world-hereafter; and, after spending a few days in this world every individual has to depart one day to his eternal abode in the world-hereafter. The Holy Prophet ﷺ said, "Live in this world like a passenger who rests on way for a short while, and then starts his journey towards his destination" meaning thereby that we all are just like travelers & passengers in this world, who have to leave for their eternal home after some time.

Hadrat Khawaja Majzoob رحمۃ اللہ علیہ states,

"You will have to leave this world one day, and make an abode in the grave.

You will have to face *Allah* one day, so do not waste a moment now.

Every one has to die one day, so do the best you can since death is a certainty".

It means that this life will ultimately terminate one day, so men of wisdom are never bewitched by the lust & glammer of this mortal life.

Hadrat Maulana Shah Hakeem Muhammad Akhtar Sahib دامت برکاتہم said in a couplet;

"The world which we have to leave for good







one day and never to return here again, is certainly not worthy of being loved".

The real pattern of spending this life is to follow the directives of the Holy Qur'an & the Holy Prophet ﷺ. One should always keep in mind the desirability of *Allah*, that makes every moment of this life precious like a valuable jewel, and results in ultimate eternal success & prosperity. One must remember that when this life finishes, the business of *Aakhirat* also finishes alongwith it. Time available for the deeds, therefore ought to be utilized as a favour of the most gracious *Allah*. This reality will be realized immediately on close of our eyes from this world, as stated in the following words of the Holy Prophet ﷺ.

"People are asleep, and shall be awakened when they depart from this mortal world".

And, *Allah* has stated in the Holy Qur'an.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ۝ (النحل: ٩٧)

I.e. "Whoever, male or female, we shall certainly make him live a good life, and shall give such people their reward for the best of what they used to do". *(Surah AnNahl: 67)*

This means that a believer, man or woman, who does noble deeds, *Allah* shall grant him a pleasant life in this world, and a soothing reward in eternal life hereafter.

One shall lament after departure from this world for not having done enough good deeds for the world hereafter. But it shall then be futile & of no use. We should therefore soon start preparing for the welfare in *Aakhirat* by converging all our worries of this world to the solo desire to earn the good-will & pleasure of the Almighty *Allah*.

The Holy Prophet ﷺ has said that:

> "One who converges all his worries of this world to the worry of welfare in Aakhirat, Allah shall Himself be enough for him to resolve his worries of this life: and one who remains engrossed to sort out his worldly worries himself, Allah just doesn't bother as a which valley he is drowned in."

My dear friends, those who are alive, their perpetuation of deeds continues, and they still have the opportunity of doing virtuous deeds to amend & improve their state in *Aakhirat*; but our dear ones who have already departed for the world hereafter, their period of dong good deeds has been terminated; and, they can now only depend upon whatever good they had done while alive or what their dear living relatives & associates send to them in the form of prayers & good deeds. The worldly wealth is of no benefit to the departed souls; and we should therefore spare some time to do *Istighfar* & monetary charity for *Esal-e-Sawab* to our departed associates which will certainly earn them great relief according to the principle of "هَلْ جَزَآءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ" 'good for good' i.e. a favour is reciprocated with a good gesture.

According to the sayings of the prophet ﷺ "A person who prayers daily to *Allah* for forgiveness & pardon of the Muslim men & women shall be reckoned among the agreeable persons whose prayers, are always accepted and on whose account the people in this world are blessed with provisions & necessities of life."

It is therefore very much desired that in this extremely busy life every one alive should dawn the day with atleast once recitation of *Sura Al-Faatihah* & three times *Sura Ikhlass* for *Easal-e-Sawab* to all our dear deceased relations & the whole Muslim *Ummah* for their complete forgiveness.

May *Allah* bestow his favours on you in this world & hereafter.

Aameen! Aameen!





EASAL-E-SAWAB & ITS IMPORTANCE

The importance of *Easal-e-Sawab* can be appreciated in the following commandments of the Holy Prophet ﷺ.

1. The Holy Prophet ﷺ said, "The deceased ones await the receipt of *Easal-e-Sawab* from their parents, sisters & brothers and other relatives or associates just like a person drowning in a river begs for help to be saved". *(Mishkaat: 206)*
2. Sayyida Aaisha رضي الله عنها says that a person submitted before the Holy Prophet ﷺ that his mother had died and just before her death, she wanted to make a will, but couldn't do so. According to him if she could speak at that time, she would have probably made a will for Charity to be given. As such he desired to know that if some charity is given on her behalf now, whether its reward shall be transmitted to her. In reply to which the Holy Prophet ﷺ said, "Certainly yes, she will receive the reward". *(Bokhari)*
3. Hadrat Abwa Sayyid us Saaidee رضي الله عنه states that when we were present in audience of the Holy Prophet ﷺ a man from *Bani Salma* came and said that his parents had died, and he desired to do such a virtuous deed, the reward of which could be continuously transmitted to his deceased parents". In reply to which the Holy Prophet ﷺ advised him to say two *Rakat Nafl* on behalf of his parents, and seek forgiveness for them and to the fulfill their commitments. *(Abu Dawood)*
4. According to a *Hadith* the Holy Prophet ﷺ said that *Allah* shall elevate the state of an individual in *Jannah*, and the lucky individual shall like to know the cause of his

elevation. In reply to which he shall be informed that it had been due to the *Istighfar* of his son .*(Tibrani)*

5. According to a *Hadith*, when a blessed man shall enter *Jannah*, he shall seek to know the whereabouts of his parents, wife & children; and he shall be informed that they had fallen short in status on account of less virtuous deeds. The man shall then pray to the all-Merciful *Allah* that the virtuous deeds done by him were for his own-self & for them as well. As a consequence those relatives shall also be commanded to adjoin him in higher status.

   (Roohul Ma'Ani 72/32)

6. According to a *Hadith*, the Holy Prophet ﷺ commanded that a virtue with two-fold reward is that with your own *Salaat*, say *Nafl* prayers for your parents as well, and when you keep fast for your own self fast for them also, and alongwith doing Charity for your own self do Charity as behalf of them as well. The reward of non-obligatory prayers i.e. *Nafl Namaz, Roza* & Charity reach the deceased ones. *(Tafseere Mazharee)*

7. Hadrat Abdullah Bin Umar رضی اللہ عنہ narrates that the Holy Prophet ﷺ said that one who performs *Hajj* on behalf of his parents, *Allah* grants them salvation from *Hell*, and the individual himself shall also get the full reward for his ownself. *(Tafseere Mazharee)*

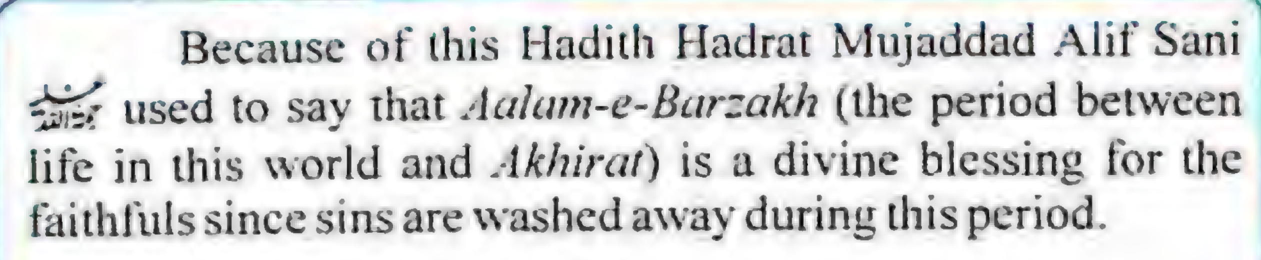
8. Hadrat Ma'aqil Bin Yasar رضی اللہ عنہ narrates that the most respected Prophet ﷺ said, "Recite *Sura Yaseen* for those who have departed from this world and solicit for their forgiveness. *(Ibne Abo Shaiba 237/3)*

9. According to a *Hadith* the Holy Prophet ﷺ said, "The group of my disciples is such a group which will carry their sins into the graves but shall ascend without sins from the graves, on account of the *Maghfirat* prayers of the living faithfuls which will purify them from sins.

   (Tafseer-e-Mazharee)







Because of this Hadith Hadrat Mujaddad Alif Sani used to say that *Aalam-e-Barzakh* (the period between life in this world and *Akhirat*) is a divine blessing for the faithfuls since sins are washed away during this period.

An astonishing incident:

Hadrat Hammad narrates, "I visited a graveyard in Makkah one night and resting my head on a grave I went to sleep, and suddenly saw in dream that the deceased in the graveyard were clustered in various groups. I enquired whether the Day of Resurrection had begun. They replied in negative, and said that one of their brothers had recited *Sura Ikhlass* and sent its reward to them and so they were sitting there for a year and distributing the reward among them.

(Noor us Sudoor Fi Sharhil Quboor)

10. Hadrat Abu Huraira once asked whether some person could undertake the responsibility of saying two or four *rakat* prayers for him in a particular mosque, and say that the this prayer is being said on behalf of Abu Hurairah.

(Abu Dawood)

Note: It is evident from this reference that the reward should reach Sayyidena Abu Huraia.

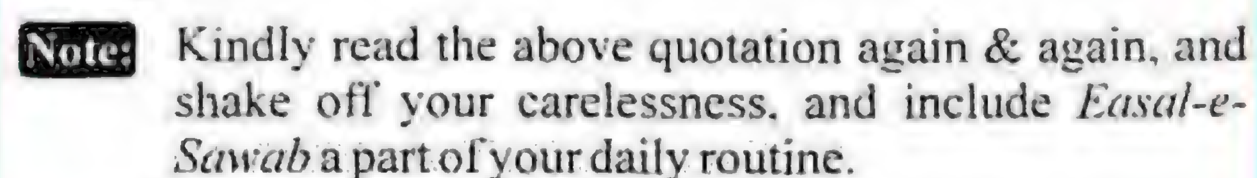
11. Hadrat Jabir narrates that the Holy Prophet said:

"A person who performs *Hajj* on behalf of his father or mother, it will relieve his ancestor of the responsibility of performance of *Hajj*, and the person himself shall himself be awarded ten times of reward". *(Masnad Imam Ahmad: 212)*

Faith enlightening incident:

It is quoted in *Tafseer-e-Razi* with reference to the commentary of "صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ" that Hadrat Isa once passed by a grave and saw the deceased in the grave being subjected to punishment. On a later visit of the same grave Sayyidna Isa saw that the deceased had been relieved of

the punishment. Being surprised Sayidna Isa عليه السلام solicited from *Allah* the cause for the change. In reply to which *Allah* revealed that a son born to his wife after his death had learnt بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ on the first day of his attendance at a *Madrisa*. In appreciation of the same the all Merciful *Allah* deemed it against his most gracious modesty to punish a person whose son had been reciting that *Allah* is most *gracious & all Merciful*.



Note: Kindly read the above quotation again & again, and shake off your carelessness, and include *Easal-e-Sawab* a part of your daily routine.

Verdict 1: *A'imma-e-Arba'a* unanimously agree that the reward of prayers & charity can be transmitted to others.

Verdict 2: It is prohibited to send the reward of obligatory *Faraaiz & Wajibaat* to others. However the reward of non-obligatory acts i.e. *Nawafil*, Prayers, Recitation of the Quran, *Tasbeehat* etc is permissible to be transferred to others.

EASAL-E-SAWAB
& ITS AUTHENTICATION

Evidence of Easal-e-Sawab from the Holy Qur'an:

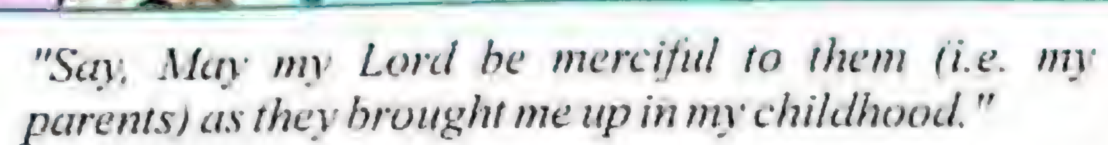
Allah عزوجل has, at a number of places, ordained the prayers for forgiveness and *Istighfar* to be said for the deceased, which evidently reflect the importance of ***Easal-e-Sawab*** for seeking forgiveness and acquittance of the deceased from punishment for their sins. It is gives them a great benefit & relief. In this connection, a few *Ayaat* are quoted below:-

1. Allah عزوجل says:

وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ۝ (بنی اسرائیل ۲۴)







"Say, May my Lord be merciful to them (i.e. my parents) as they brought me up in my childhood."

In this *Ayat* Allah عزوجل has ordered the faithfuls to pray for mercy on their parents- which testifies the act of ***Easal-e-Sawab*** & prayers for the deceased.

2. وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ○ (المؤمن ٧)

"And pray for the forgiveness of those who believe, (saying) O' our Lord your mercy & knowledge comprehend every thing; so forgive those who repent and follow your way, and save them from the punishment of the Fire.'"

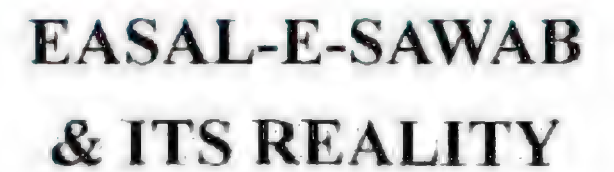
All Muslims of the world, from the time of the Holy prophet ﷺ have always been doing the act of *Easall-e-Sawab,* which gives great benefit to the deceased and provides relief & satisfaction to their souls. How gracious is the code of Islam that if we inculcate among our children the habit of saying *Slalaat* regularly, they will say:

"رَبَّنَا اغْفِرْلِيْ وَلِوَالِدَيَّ" I.e."O my *Rabb*, forgive me and forgive my parents" in every *Salaat*. As such, *Easall-e-Sawab* & prayers for our forgienen shall be repeated so often.

Allamah Ibne Taimiyya رحمۃ اللہ علیہ says:

"One who believes that every individual just gets the *Sawab* of his own deeds, and he doesn't get the benefit of the reward of the act of any other person; it is not correct; and, is in contradiction to the act of the whole *Ummat*."

Allamah Navavi رحمۃ اللہ علیہ says; "the deceased does receive the reward of *Easall-e-Sawab*, and is duly benefited by it."



EASAL-E-SAWAB & ITS REALITY

The truth of *Easal-e-Sawab* is to solicit from Allah the transmission of the reward of an accepted virtuous deed to some particular alive or dead person.

Three points:

Knowing the reality of *Easal-e-Sawab* the following three points may be noted.

1. The deed for *Easal-e-Sawab* ought to be virtuous & in accordance to *Shareeat* for which one expects reward. A deed not in conformity with *Shareeat & Sunnat* makes a person sinful, and so is of no benefit to anybody.
2. *Easal-e-Sawab* can be done for both alive & dead persons. For example, the reward of two-*rakat Nafl* can be transmitted to parents, relatives & other individuals while they are alive or dead. *(Fatawa Shami)*
3. The intention of *Easal-e-Sawab* for self and any other dead or alive person may be made before or after doing the good deed soliciting that *Allah* may graciously grant acceptance to the good deed.

My elder brother Late Hadrat Maulana Abdul Rahmaan Ashrafi Sb Sheikhul Hadith Jamia Ashrafia, once on return from *Haramain Shareefain* said to a person "I offer the *Sawab* of one Para of the Holy Quran, I had recited at *Haramain Shareefain*, to your father as a gift".

Hadrat Abdullah Ibne Umar said that he had left a will that the *Ayats* in the beginning & at the end of *Sura Al-Baqara* be read at the grave after burring the deads. He further added the reward of any virtuous supplication *Istighfar, Nimaz, Roza, Hajj, Talawat-e-Quran* etc can be transmitted to







any individual dead or alive. *(Al-Rozul Murabba 1/153)*

Hadrat Maulana Qari Muhammad Tayyab Sb رحمۃ اللہ علیہ *Muhtamim Darul Uloom Deoband* (India) stated that at the occasion of his completion of *Hifz-e-Quran*, following the practice & advice of his reverend father Maulana Ahmad Nanotavi رحمۃ اللہ علیہ and grandfather Maulana Muhammad Qasim Nanotavi رحمۃ اللہ علیہ he always recited the Holy Quran daily and sent the reward of one *Para* to his father every day.

Trays full of Rewards in the graves of the deceased:

Hadrat Ans رضی اللہ عنہ stated to have himself heard from the Prophet ﷺ that if the residents of the house of a deceased do some charity on his behalf, Hadrat Jibraeel علیہ السلام holds the reward in a tray on the grave and asks the deceased to collect the same sent by his family members. One receipt of this gift of rewards the deceased becomes extremely happy & relieved in the grave, while the others around him become sad (for not having received such gift of rewards). *(Tafseer-e-Mazharee)*

Hadrat Ans رضی اللہ عنہ also relates that the Holy Prophet ﷺ commanded that one who goes to a graveyard and recites *Surah Yaseen*, *Allah* عزوجل reduces the intensity of punishment of the deceased in the graveyard, and the one who recites *Sura Yaseen* is himself awarded virtues equivalent to the number of deceased in the graveyard. *(Tafseer-e-Mazharee)*

Allama Abdul Haq Al-Ashbaili رحمۃ اللہ علیہ states that the deads more eagerly await the receipt of a gift than the living indiduals, since they just cannot point out a defect in the gift nor consider any thing being contemptuous.

Note: Just imagine how delighted are the deads on receipt of the blessings of *Easal-e-Sawab*, and the most gracious Sustainer of the worlds grants multifold award to the senders as well, in accordance of the principal of "هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ" i.e. goodness

ought to be reciprocated with goodness.

In reply to a query from Hadrat Zaid Bin Arqam رضی اللہ عنہ the Holy Prophet ﷺ informed that if a descendant performs Hajj on behalf of his deceased parents, the parents are acquitted of the outstanding obligation of Hajj; and a happy announcement of the same is made among the souls in the skies that the living individual is recorded as noble along with his parent. *(Tafseer-e-Mazharee)*

According to a narration of Hadrat Abu Huraira رضی اللہ عنہ the Holy Prophet ﷺ said:

"That if an individual on entrance into a graveyard recites *Sura Al-Faatihah* "اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ", *Surah Ikhlas* "قُلْ هُوَ اللّٰهُ اَحَدٌ" & *Sura Takaasuur* "اَلْهٰكُمُ التَّكَاثُرُ" complete, and prays for its reward to be sent all deceased men & women in the graveyard, all buried people shall plead to *Allah* عزوجل to bestow mercy on the remitter".

(Tafseer-e-Mazharee)

Note: The above recorded *Ahadith* testify the truth of *Easal-e-Sawab*. It makes the deceased happy, and he becomes aware of the persons, who did *Easal-e-Sawab* to him. The narration of Hadrat Ans رضی اللہ عنہ explicitly tells that the angels present *Easal-e-Sawab* to the deceased and inform him that it had been done by his family members. The individual who does *Easal-e-Sawab* is also himself benefitted by it, and it becomes the comes of his own shafaat (I.e. recommendation to be forgiven)

A strange incident:

Allama Mualana Mohammad Yusuf *Luddiyanvi Shaheed* رحمۃ اللہ علیہ states an incident with reference to Allama Jalal-ud-din Sayooti رحمۃ اللہ علیہ that a noble person once passed by a graveyard and observed that all dead person were collecting some thing, while one deceased was seen calmly seated in a

chair. On enquiring that reason for his not joining the others, the soul seated in the chair said that he was fairly rich & didn't need anything more since his son recites the Holy Quran daily & sends its reward to him. Some days later again the same pious person passed by the same graveyard and observed that all the deads were again busy collecting something, and the one who was earlier seen calmly seated in a chair was also among them. On enquiry of this change, the particular deceased, said that his son who used to send him reward of recitation of the Holy Quran had died, and so he had also joined the rest to collect his share of reward. The noble man on return from the graveyard actually learnt that the son of that particular deceased who used to recite the Holy Qur'an during the day at his shop had died.

This reported observation ought to be an eye-opener for all of us to make it a point do *Easal-e-Sawab* for the deads while we are still alive.

THE METHOD OF SAYING FAATIHAH & PRAYERS FOR THE DEADS IN A GRAVEYARD

On arrival in a graveyard one should say salam to all deads in the graves there, in the words.

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاِنَّآ اِنْ شَآءَ اللّٰهُ بِكُمْ

لَاحِقُوْنَ وَنَسْئَلُ اللّٰهُ لَنَا وَلَكُمُ الْعَافِيَةَ۔

"O' you the faithful residents of thus colony! May Allah bless you with eternal peace; and we shall also Insha Allah join you soon. We pray to Allah for His blessings on all of us & you.

According to another *Hadith* one could also say.

اَلسَّلَامُ عَلَيْكُمْ يَآ اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ

اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ (ترمذی شریف)

"Assalaam-o-Alaikum O' you the residents of this colony of graves. May Allah forgive us & grant you forgiveness as well. You are our predecessors and we shall also follow you".

If one doesn't remember the above quoted words to say simply اَلسَّلَامُ عَلَيْكُمْ "i.e. Peace be upon you") is also enough. It should then be followed by supplication of *Istighfar* & recitation of the Holy Quran for *Easal-e-Sawab* to the deads in the graves. However, for a specific deceased, should stand on the side of his feet & facing toward his face one should recite the Holy Qur'an do supplications for *Easal-e-Sawab* to him.





To do *Easal-e-Sawab* while visiting a graveyard:

To do *Easal-e-Sawab* while visiting a graveyard is duly certified by *Hadith* stated by Hadrat Abu Huraira رضی اللہ عنہ that a person who visits a graveyard should recite سورۃ الفاتحہ, سورۃ التکاثر & سورۃ اخلاص with intention of transmitling the *Sawab* of whatever he may have read, to all male and female deads in the graveyard. The *Sawab* shall reach the deads who will, in return, pray to Allah for his mercy & blessing on the individual who does *Easal-e-Sawab*. The Holy prophet ﷺ himself used to visit the graveyard and solicited from Allah عزوجل for *maghfirat* for the deads.

Sayyida Aayesha رضی اللہ عنہا states that the Holy Prophet ﷺ when at her home once visited *Jannatul Baqee (the graveyard of the Holy city of Madina)* in the later part of the night, and said:

> "O' you faithfulls of this house اَلسَّلَامُ عَلَيْكُمْ, you have been granted what was promised to you, and the remaining of which has been retained to be granted to you on the Day of Resurrection. We shall also *Insha Allah* join you. O' *Allah* forgive all sins of the deads of *Jannatul Baqee*". *(Muslim, Kitabul Janaaiz)*

Benefits of *Easal-e-Sawab*:

To visit a graveyard and to do *Easal-e-Sawab* to the deads therein has many benefits, since in a graveyard one is reminded of one's own death and realizes the instability & inconsistency of this life; and thus one prays for the deads from the core of his heart, and the dead in the graves develops a familiarity with the one who visits his grave. This is not exclusive for the most pious saints of *Allah* but is true for the general Muslims as well.

Do The Deads Listen?:

The most respected Sahaba رضی اللہ عنہم, their *Tabeyean, Taba Tabeyean, A'imma Mujtahedeen, Mufassireen & all Ulama-*

e-Deen unanimously believe that reverend Prophets do listen in their graves and this belief is duly certified by *Kitab-o-Sunnat* and the whole *Muslim Umma* agree with it. However the belief of listening capability of the other deads has remained controversial right from the times of Sahaba but the majority believe that other deads also do listen if and when ordained by Allah. *(Akhamul Quran Lith-thanavi)*

In *Nailul Autor*, it is stated that:

> "Those who have departed from this world, they are alive in their graves and hear our *Talawat* & Supplications." *(Nailul Autar 23/3)*

Do The Deads See?

The deads in the graves do see those who visit their graves, and they also recognize them, and reply to their greetings (salaam). Allama Jalal-ud-Din Sayooti has quoted a few *Ahadith* in this connection in his "Noorus Sudoor Fee Sharhil Quboor" on page 112.

1. As narrated by Sayyida Aayesha & Hadrat Abu Huraira & Hadrat Abdullah Ibn Abbas the Holy Prophet said: "When an acquaintant visits the grave of a Muslim brother and says *Assalaam-o-Alaikum* to him, the deceased recognizes him and reciprocates the greetings with affection Even if the deceased in the grave doesn't recognize the visitor, he does reciprocate the *salaam*.

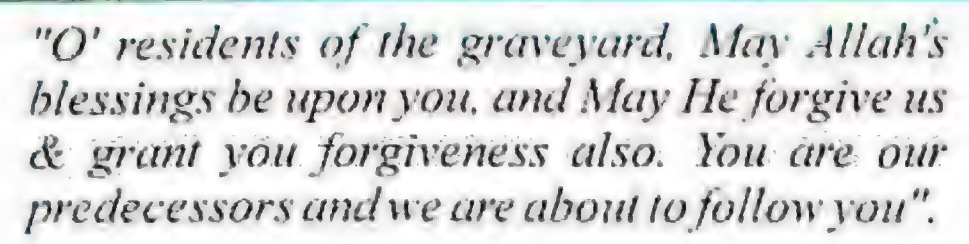
2. Hadrat Abu Huraira narrates that once Abu Zareen submitted before the Holy Prophet that he often passes by a graveyard on theway; and desired to know as, to what he should say when he visits the graveyard. In reply to which the Holy Prophet advised him to say.

اَلسَّلَامُ عَلَيْكُمْ يَآ اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ

اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ۔(ترمذی شریف)






"O' residents of the graveyard, May Allah's blessings be upon you, and May He forgive us & grant you forgiveness also. You are our predecessors and we are about to follow you".

Abu Zareen ﷺ then enquired whether the deads hear our greetings (*Salaam*). The Holy Prophet ﷺ in reply stated that the deads in graves do hear us & also reply to our greetings but you cannot listen to them".

3. On return from *Jang-e-Uhad* the Holy Prophet ﷺ went to the graves of the martyrs, and standing on the grave of Hadrat Mas'ad Bin Umair ﷺ he said, "I testify that you people are alive before Allah." He then advised his Sahaba to pay visit to these martyrs and say *Salaam* to them. The Holy Prophet ﷺ sweared that if a person says *Salaam* to them they certainly respond to the greetings".

4. Hadrat Abdullah ﷺ narrates that once the Holy Prophet ﷺ visited the martyrs of *Uhad*, and remarked, "O' Allah your slave & *Nabi* certifies that these deceased are the martyrs and whoever will visit them they will reply to his greetings of *Salaam*".

Hadrat Attaf said that his aunt once visited the martyrs of Uhad alongwith two slaves who looked after her riding animals and offered two *Rakat Namaaz* there and said *salaam* to the martyrs, and heard the reciprocation of Salaam from the graves of the martyrs, and also heard the martyrs saying that they had recognized her.

5. According to another narration, the Holy Prophet ﷺ used to visit the graves of the Martyrs of *Uhad* every year, and on reaching the grave of a martyr he used to say loudly.

"سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ"

"On account of the patience you displayed, peace be upon you, and how blessed is the house of the world hereafter".

Hadrat Abubakar Siddique رضي الله عنه, Hadrat Umar رضي الله عنه & Hadrat Usman رضي الله عنه also used to visit the graves of the martyrs of *Uhad* every year: and Sayyida Fatima رضي الله عنها & Hadrat Sa'ad Bin Waqas رضي الله عنه also used to visit the graves Hadrat Fatima Khazaiyya says that once she went on a visit of the graves of *Uhad* alongwith her sister, and said at the grave of Hadrat Hamza "اَلسَّلَامُ عَلَيْكُمْ يَا عَمَّ رَسُوْلِ اللّٰهِ ﷺ" "Peace be upon you O' uncle of *Allah's* Prophet ﷺ." In reply which she heard a voice from the grave saying.وَعَلَيْكُمُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ "Peace be upon you as well, and bounty of *Allah's* mercy & blessings."

To pray to *Allah* in a graveyard by raising hands:

To pray to *Allah* in a graveyard by raising hands is permissible and duly certified by Hadith-e-Rasool-e-Akram ﷺ.

In امداد الفتاوی Hakimul Ummat Hadrat Thanvi رحمه الله has written with reference to the statement "ثُمَّ يَدْعُوْ قَائِمًا" of ردالمختار That praying for the dead is permissible, wihle the raising of hands is a gester of regard to *Allah*. However at places where people generally solicit their needs from the deads in graves, it not desirable to raise hands for prayers there, in order to avoid indication of similarity, lest those people feel confirmation of their wrong faith. *(Imadadul Fatawa)*

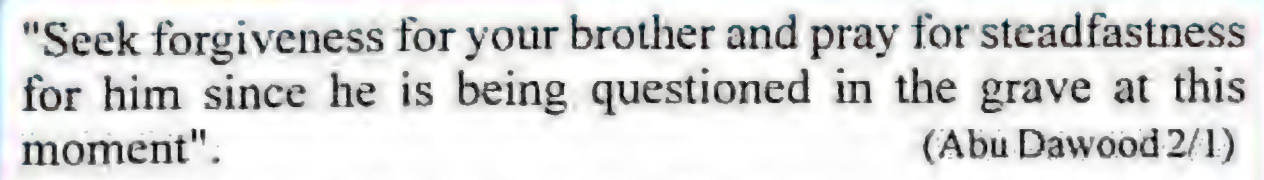
Hadrat Maulana Muhammad Idrees Kandhalwi رحمه الله Sheikhul Hadith Jamia Ashrafia, the author of معارف القرآن & سیرت المصطفیٰ ﷺ used to pray for the forgiveness of the deads by raising hands whenever he visited the graveyard.

Esal-e-Sawab & Collective prayers for the deads after burial:

Easal-e-Sawab & Collective prayers for the deads is permissible.

Hadrat Usman رضي الله عنه narrates that after burial of the dead standing at the grave the Holy Prophet ﷺ used to say





"Seek forgiveness for your brother and pray for steadfastness for him since he is being questioned in the grave at this moment". (Abu Dawood 2/1)

It is therefore *masnoon* that a person standing on the top side of the grave should recite the preliminary *Ayaat* of سورۃ بقرہ and another person on the side of the feet ought to recite the last *Ayaat* of سورۃ بقرہ. (Tibrani 13613)

Some Circumstances of the graves:

Narrated by Hadrat Abu Saeed khadri رضی اللہ عنہ says, that the Holy Prophet ﷺ said, that when a faithful is buried, the grave welcomes the dead, and tells him, "Of all persons who move on top of me, you were the one I liked most. You have now come to me where I have to serve you. You will see my treatment with you."

The grave is then dilaled & extended till the vision of the noble dead, and a door leading to *Jannat* is opened for the faithful.

The Holy Prophet ﷺ further stated that the grave is either an orchard of *Jannat* or the ditch of Hell. (Tirmizey)

Hadrat Abu Huraira رضی اللہ عنہ states that the Holy Prophet ﷺ said that, "When a dead is buried, two angels with black and bluish eyes appear before him, and ask him as to what he says about the Holy Prophet ﷺ. The noble dead replies that he is Allah's bondsman and His *Rasool* (messenger). The two angles then say that they already knew that you would reply the same. The grave is then extended by 70 hands in width and 70 hands in length. The noble dead shall then seek to be released and allowed to go to his family members, to give them the news. The angels would then ask the noble dead to go to sleep like a bridegroom, to be awakened by one whom he loved most. The noble dead shall then be awakened by Allah عزوجل on the day of Qiyamat. (Tirmizey)

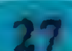
Hadrat Abu Huraira رضی اللہ عنہ in another Hadith says that the Holy

Prophet ﷺ said, "I swear on Allah who hold my life that when a dead is buried in the grave he listens the voice of the steps of the people when they retract from the graveyard.

If the deceased is a believer (Mo'min), the *Salaat* comes towards his top, *Zakaat* on his right, *Roza* toward his bottom and the good deeds & the favours that he did to the people on the side of his feet. Then if the punishment is likely to be inflicted from his top, *Namaz* obstructs it, and if the punishment tends to come from his bottom the good deeds, favours & obligations do not permit the way.

Thus all human beings ought to be prepared to face the conditions & realities of the grave May *Allah* make it convenient for us to encounter all circumstances of the grave. Aameen!

To stay at the grave after burial, and to pray for steadfastness of the deceased is in accordance with the traditions of the Holy Prophet ﷺ who himself advised for the same as narrated by Hadrat Usman رضي الله عنه. The prayer for complete forgiveness of the deceased after the burial is also *masnoon.* *(Abu Dawood 95:1)*





EASAL-E-SAWAB & ITS METHOD

No specific method of *Easal-e-Sawab* is laid down in *Shareea*. However *Easal-e-Sawab* can be done for all types of worships, whether they are corporal or monetary e.g. *Namaz, Roza, Hajj, Zikr-o-Tilawat* or Charities & Alms.

Hadrat-e-Thanvi's method of doing *Easal-e-Sawab*:

Hadrat Maulana Ashraf Ali Thanvi says that the respect & regards for the Holy Prophet demand that we should recite some Qur'an and send its *Sawab* exclusively to the noble soul of Hazoor-e-Akram. At keast, we ought to recite *Sura Ikhlass* قُلْ هُوَ اللّٰهُ اَحَدٌ three times daily which is equivalent to the recitation of the complete Qur'an which prayers to transmit it *Sawab* to the chief benefactor of mankind.

Hadrat Thanvi says that "Whatever I recite daily. I do *Easal-e-Sawab* to the Holy Prophet & all Sahaba-e-Kiram & all other Prophets & noble Muslim dignitaries and all Muslims who have died or are still alive & also to those who shall be born in future. Sometime, at specific occasions, I do *Easal-e-Sawab* to a particular individual as well by exclusive recitation of the Holy Qur'an.

We should however understand that there are two approaches of doing *Easal-e-Sawab*. Firstly to do *Easal-e-Sawab* to one considered to be indigent & needy. Secondly to do *Easal-e-Sawab* to a benefactor as a gesture of regards for his favours.

To do *Easal-e-Sawab* to Hadzoor-e-Aqdas (ﷺ)

As a token of appreciation to the favours bestowed

upon us by the Holy Prophet ﷺ & the senior noble dignitaries we ought to present some gift to them: and the best gift for all is to do *Easal-e-Sawab*. This falls under the second category of *Easal-e-Sawab*, and it tends to deepen our mutual love & affection and also results, in amendment & expiation of our evil doings. It is just like a poor labourer presenting a humble gift to the king as a token of his sense of gratitude for his multifold favours. Obreously the king doesn't need the gifts but the poor person needs continuation of king's favours. This exactly is the spirit of our doing *Easal-e-Sawab* to our Holy Prophet ﷺ & all senior noble dignitaries.

Easal-e-Sawab for Rasool-e-Akram ﷺ is duly certified by *Ahadith:*

Hadrat Ali رضي الله عنه always used to sacrifice two sheep every Eid one for himself & the other for the Holy Prophet (*SAWS*), an advised by the Holy Prophet ﷺ himself.

According to a Hadith when Hadrat Umar رضي الله عنه was about to proceed for Umra, Hazoor-e-Aqdas ﷺ asked him, "O' my hunger brother let you not forget me in your prayers (during umrah)." In another narration the Holy Prophet ﷺ said, "O' my brother keep me also in mind in your prayers".

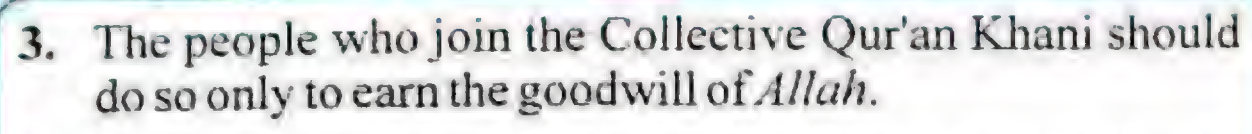
(Abu Dawood 2/210)

Collective Recitation of the Holy Qur'an for *Easal-e-Sawab*:

The majority believes that the reward of Recitation of the Holy Qur'an is received by all deceased. However; the collective recitation of the Holy Qur'an for *Easal-e-Sawab* is permissible only under the following conditions.

1. Collective Qur'an Khani should not be reckoned compulsory.
2. There shouldn't be an apprehension of desolation of faith on account of this collective act.





3. The people who join the Collective Qur'an Khani should do so only to earn the goodwill of *Allah*.
4. Those who may not participate in the Collective Qur'an Khani should not be taunted or reproached.
5. The Recitation of the Holy Qur'an be done properly & without haste.
6. No monetary compensation should be accepted for Recitation, otherwise the individuals reciting the *Qur'an* shall not earn any *Sawab*.
7. The Recitation of the Holy Qur'an should not be done for show & display.

In short the there is a provision for collective Qur'an Khani only under the conditions stated above, otherwise it is not permissible & is an innovation.

Does *Easal-e-Sawab*, reduce the *Sawab* of the remitter:

Doing *Easal-e-Sawab* doesn't, in anyway, reduces the *Sawab* of the remitter, and every one of the recipients gets equal *Sawab* as stated in Fatawa Shami quoted as under:

" اَلْاَفْضَلُ لِمَنْ يَتَصَدَّقُ نَفْلًا اَنْ يَنْوِىَ لِجَمِيْعِ

الْمُؤْمِنِيْنَ وَلَا يَنْقُصُ مِنْ اَجْرِهٖ شَيْئًا "

"It is better that every person who does non-obligatory Charity should have the intension to remit its Sawab to all Muslims; and there shall be no reduction in his own Sawab". (Fatawa Shami)

Please remember that just as *Easal-e-Sawab* is done for the deads, it is also permissible to do *Easal-e-Sawab* to the persons alive and it is transmitted to them also. The Holy Prophet ﷺ himself scarified a ram for the whole Ummah i.e. offered its *Sawab* to the whole Ummah Islamiyya.

To do Collective *Easal-e-Sawab*:

Doing *Easal-e-Sawab* to a group of people or to whole

Umma is permissible according to Shareea. Whether very individuals shall get full *Sawab* or that the same *Sawab* shall be divided among the various recipients is not explicitly explained in Qur'an & Sunnah. However, it is expected from the all Merciful Allah that every recipient shall get full *Sawab*.

As stated by Mufti Abdul Rahim Lajpuri that Hadrat Ibn-e-Hajar Asglani said that if a person recites Sura Al-Faatihah for *Easal-e-Sawab* to a number of deads, each deceased shall receive the full reward of reciting Sura Al-Faatihah; and it is exactly is befitting the Benevolent nature of the most Exalted *Allah* who says, "I conduct myself with an individual exactly as he believes of me". *(Fatawa Raheemiyya)*

A Muslim, however sinful, does receive *Sawab*:

Even if a Muslim is very sinful, *Easal-e-Sawab* does reach him, and Allah elevates his gradation. However *Easal-e-Sawab* is of no use for a disbeliever. *(Aap key Masail 225/3)*

No specific thing is necessary for *Easal-e-Sawab*:

It is not necessary to give a specific item as Charity for *Easal-e-Sawab*. It may be in cash or any other form, and ought to be given to deserving man or women to earn *Sawab*. However, it is better to give Charity to a pious religious person to earn better *Sawab*.

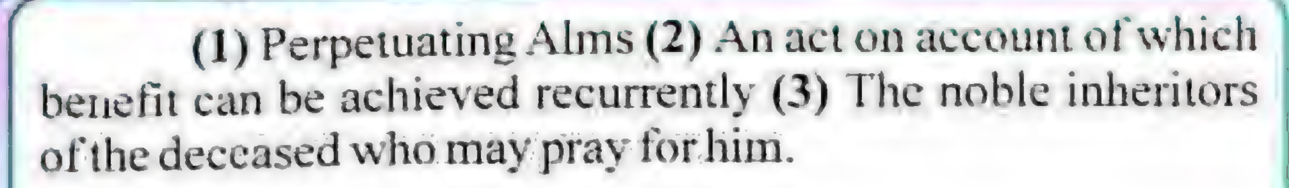
To do perpetuating charity for *Easal-e-Sawab* to one's own-self:

Every individual can earn perpetuating *Sawab* for himself also by doing a good deed like constructing a Masjid or a Madrisa etc. Remember that such an act is not only permissible but is rather advisable for collecting a treasure of *Sawab* for Aakhirat. *(Aap ke Masayel or Un ka Hal 240/3)*

According to *Ahadith*, when a man dies, his acts of good deed discontinue, except the continuation of *Sawab* for the following three acts:







(1) Perpetuating Alms **(2)** An act on account of which benefit can be achieved recurrently **(3)** The noble inheritors of the deceased who may pray for him.

Method of doing *Easal-e-Sawab*:

If you whish to do *Easal-e-Sawab* to your relatives & your children, then pray as under:

"O' my Allah, whatever I have read, it's *Sawab* may be graciously granted to my parents & family members. Aameen!" One may also say as under:

"O' Allah, whatever I have read it's *sawab* may be graciously transmitted to all Muslim men & women, who may be alive or dead or to be born hill the Last Day among mankind & *Jinnaat*." Aameen!

EASY METHOD OF DOING *EASAL-E-SAWAB*

Easal-e-Sawab can be done by reciting

. In addition doing any other *Zikr* or to recite the Holy Qura'an are also virtues deads and their *Sawab* can also be transmitted to others. Similarly to extend help to any poor needy person is a noble act, the *Sawab* of which can also be transmitted to others.

With reference to *Esaal-e Sawab* reproduced below are the profiencies of recitation of some *Suras* & specific *Ayaat* of the Holy Qura'an, and stated by the Holy Prophet ﷺ.

① Sura Al-Faatihah سورۂ فاتحہ :

The *Sawab* of reciting *Sura Al-Faatihah* three times is equivalent to the recitation of the complete Holy Quran twice. *(Tafseer-e-Mazharee)*

② Ayatul Kursi آیۃ الکرسی :

The *Sawab* of reciting *Ayatul Kursi* four times is equivalent to recitation of the complete Holy Quran once. *(Masand Ahmad)*

③ **Sura Yaseen سورۃ یٰسٓ :**

Recitation of *Sura Yaseen* once earns the *Sawab* of reciting the Holy Quran ten times. *(Hadith)*

④ **Suratul Qadr سورۃ القدر :**

The *Sawab* of reciting *Suratul Qadr* four times is equivalent to the recitation of complete Holy Quran once. *(Masand Ahmad)*

⑤ **Suratul Al- Zilzaal سورۃ الزلزال :**

The *Sawab* of reciting *Suratul Zilzaal* twice is equivalent to the recitation of the complete Holy Quran once. *(Tirmizi)*

⑥ **Suratul Aadiyaat سورۃ العادیات :**

Recitation of *Sura Aadiyaat* twice is equivalent to the recitation of the Complete Qur'an once.

(Tafseer-e-Muwahab)

⑦ **Suratul Takaasuur سورۃ التکاثر :**

Recitation of *Suratul Takaasuur* once earns the *Sawab* of recitation of 1000 Ayaat. *(Mishkat)*

⑧ **Suratul Kafiroon سورۃ الکافرون :**

The *Sawab* of reciting *Suratul Kafiroon* 4 times is equivalent to the recitation of the whole Qur'an. *(Tirmizi)*

⑨ **Suratul Al-Nasr سورۃ النصر :**

Recitation of *Sura Al-Nasr* four times equivalent to the recitation of the Complete Qur'an once. *(Tirmizi)*

⑩ **Suratul Ikhlass سورۃ الاخلاص :**

Recitation of *Sura Al-Ikhlass* three times equivalent to the recitation of the Complete Qur'an once. *(Bokhari)*

Note: For convenience of recitation, the above stated *Suras* are reproduced at the end of this book.





HOW MANY VIRTUES ARE EARNED BY RECITING VARIOUS *SURAS*

Sura Al-Faatihah: سورۃ فاتحہ

This *Sura* has 122 letters, and according to Quran-o - Hadith there is a promise of award of 10 virtues for each letter, and then:

Reciting it once a day earns	122×10=1220 virtues
Virtues in a month	1220×30=30600 virtues
Virtues in a year	36600×12=439200 virtues
	4 Lac 39 thousand & 200 virtues

Sura Yaseen: سورۃ یٰسین

Sura Yaseen has 3000 letters, and according to Quran-o-Hadith there is a promise of award of 10 virtues for each letter, and then:

Reciting it once a day earns	3000×10=30000 virtues
Virtues in a month	30000×30=900000 virtues
Virtues in a year	36600×12=10800000 virtues
	One Crore & 8 Lacs

Suratul Qadr: سورۃ القدر

This *Sura* has 111 letters, and according to Quran-o-*Hadith* there is a promise of award of 10 virtues for each letter, and then:

Reciting it once a day earns	111x10=1110 virtues
Virtues in a month	1110x30=33300 virtues
Virtues in a year	3300x 12=399600 virtues
	3 Lac 99 thousand & 600



Sura Al- Zilzaal: سورۃ الزلزال

This *Sura* has 158 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then:

Reciting it once a day earns	158x10=1580 virtues
Virtues in a month	1580x30=47400 virtues
Virtues in a year	47400x12=568800 virtues
	5 Lac 68 thousand & 800

Surat Al-Aadiyaat: سورۃ العادیات

This *Sura* has 165 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then:

Reciting it once a day earns	165x10=1650 virtues
Virtues in a month	1650x30=49500 virtues
Virtues in a year	49500x12=594000 virtues
	5 Lac 94 thousand

Surat Al-Takaasuur: سورۃ التکاثر

This *Sura* has 122 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then:

Reciting it once a day earns	122x10=1220 virtues
Virtues in a month	1220x30=36600 virtues
Virtues in a year	36600x12=439200 virtues
	4 Lac 39 thousand & 200

Sura Al-Kafiroon: سورۃ الکافرون

This *Sura* has 98 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then





Reciting it once a day earns	982x10=980 virtues
Virtues in a month	980x30=29400 virtues
Virtues in a year	29400x12=352800 virtues
	3 Lac 52 thousand & 800

Sura Al-Nasr: سورۃ النصر

This *Sura* has 88 letter, and according to Quran-o-*Hadith* there is a promise of award of 10 virtue for each letter, and then:

Reciting it once a day earns	88x10=880 virtues
Virtues in a month	880x30=26400 virtues
Virtues in a year	26400x12=316800 virtues
	3 Lac 16 thousand & 800

Sura Al-Ikhlass: سورۃ اخلاص

This *Sura* has 51 letters, and according to Quran-o-*Hadith* there is a promise of award of 10 virtues for each letter, and then:

Reciting it once a day earns	51x10=510 virtues
Virtues in a month	510x30=15300 virtues
Virtues in a year	15300x12=183600 virtues
	1 Lac 83 thousand & 600

Read the above mentioned Suras daily and do *Easal-e-Sawab* to your deceased relatives.

A PROPOSED *MODUS OPERANDI* FOR DOING EASAL-E-SAWAB

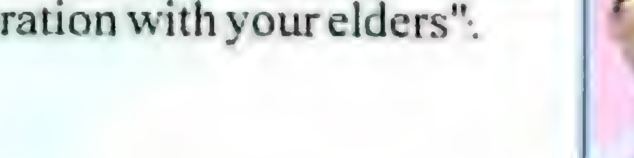
After having gone through the previous pages I now propose a *modus operandi* to be adopted for doing *Easal-e-Sawab* to our dear ones dead or alive.

1. Recite Sura Al-Faatihah once. Sura Ikhlass thrice & Sura Yaseen once daily and *Easal-e-Sawab*.
2. Say *Navafil Ashraq*, Chasht & *Awwabeen* daily and do Easal-e-Sawab.
3. Recite سُبْحَانَ اللهِ، اَلْحَمْدُ لِلّٰهِ، اَللهُ اَكْبَرُ daily as many times as possible, and do *Easal-e-Sawab*.

Financial *Easal-e-Sawab*:

To construct a Masjid or Madrasa, to give scholarships to the deserving male & female students of *Deeni Madaris*, to print Qur'an-e-Pak & other *Deeni* books for free distribution to earn goodwill of *Allah*, to do sacrifice of animals, to do *Hajj-e-Badal*, to dig a water well or to install a water pipe or to provide medicines to that ailing people and to give financial aid as charity to the poor, are all modes of doing *Easal-e-Sawab*.

Mufti-e-Pakistan Mufti Muhammad Shafi رحمة الله عليه states that his noble father Maulana Muhammad Yaseen رحمة الله عليه just before his death said to him, "My son Muhammad Shafi you recite the Holy Qur'an and do *Easal-e-Sawab* and I do hope that you will do the same for me; but you should also do alms & *Khairat* to extend help & cooperation with your elders".







MAKE IT A PART OF DAILY ROUTINE

Please include the following five solicitions in your daily prayers.

رَبَّنَا اغْفِرْلِیْ وَلِوَالِدَیَّ وَلِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابُ ○ (ابراہیم:۴۱)

Our Lord, forgive me and my parents and all believers on the day when reckoning shall place.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِیْ صَغِيْرًا ○ (بنی اسرائیل:۲۴)

My Lord, be merciful to them (i.e. my parent) as they have brought me up in my childhood.

رَبِّ اغْفِرْلِیْ وَلِلْمُؤْمِنِیْنَ وَالْمُؤْمِنَاتِ ○

My Lord, forgive me and all male & female believers.

رَبَّنَا اغْفِرْلَنَا وَلِاِخْوَانِنَا الَّذِیْنَ سَبَقُوْنَا بِالْاِیْمَانِ ...... (الحشر:۱۰)

Our Lord, forgive us and those of our brothers who preceded us in faith.

اَللّٰهُمَّ اغْفِرْلَنَا وَلِوَالِدَيْنَا وَلِاَسَاتِذَتِنَا وَلِمَشَائِخِنَا وَلِاِخْوَانِنَا وَلِمَنْ لَّهٗ مَنٌّ عَلَيْنَا وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ اَلْاَحْيَآءِ مِنْهُمْ وَالْاَمْوَاتِ اِنَّكَ سَمِيْعٌ مُّجِيْبُ الدَّعَوَاتِ ۔

O' Allah, forgive us, and also forgive our parents, our teachers, our spiritual guides & our brothern. Graciously grant forgiveness to those who did favour to us and also to all male & female believers (Muslims) & faithfuls (Mo'mins) who may be alive or dead. Indeed your Exiled self listens & accepts solicitious.

It is stated in Tirmizy Shareef that a person recites the following words 10 times *Allah* shall grant him 4 crore virtues.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ اِلٰهًا وَّاحِدًا اَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَّلَا وَلَدًا وَّلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ○

(ترمذی شریف)



I testify that there is none except Allah worthy of worship. He is the only one who has no partner. He is one who is Besought of all, needing none. He has no wife nor a son. There is none equal to Him.

Note: Recite the above mentioned words and do *Easal-e-Sawab* to the deceased.

Remit The Reward Of 4 Times Recitation Of The Qur'an In One Minute:

If one recites *Sura Ikhlass* 12 times, he shall earn the reward of reciting the complete Qur'an-e-Pak 4 times.

Note: This is a *Wazeefa* of one minute in which *Sura Ikhlass* can be recited 12 times. What a huge reward is it, which has been bestowed upon us through the courtesy of Aan Hadrat ﷺ. After all there was certainly a reason why the Holy Prophets of *Bani Israeel* used to pray to be included in the *Ummat* of the last of the Prophet ﷺ.

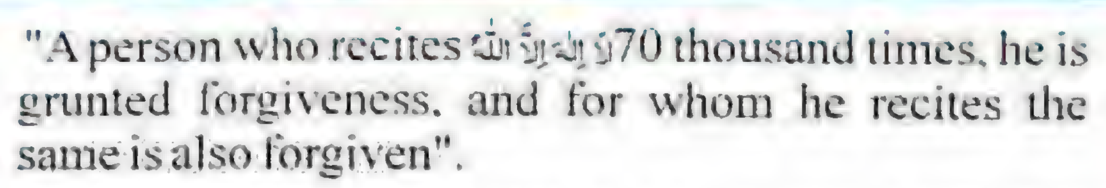
I solicit that all respected readers may kindly make it a daily routine to recite Sura Ikhlass 12 times, and send its Sawab to Rasool-e-Akram ﷺ I do hope that when such a person dies and is questioned his faith about the Holy Prophet ﷺ no wonder the Holy Prophet ﷺ may himself say that, one who had been sending him the gift of recitation of the Qur'an 4 times daily, need not be questioned for his faith about him; and therefore his grave may be enlightened.

Practice recitation of Kalima daily for doing Easal-e-Sawab:

Recitation of *Kalima Tayyaba* earns abundant of Allah's blessings & favours as exposed upon *Ulama* & Mashaikh in their dreams & *Kashf*. It is a very effective & tried prescription for earning forgiveness from *Allah*.

Sheikh Muhayyuddin Ibne Arabi رحمۃ اللہ علیہ states in فتوحات that he received a narration of the Prophet of *Allah* as under:





"A person who recites لا إله إلا الله 70 thousand times, he is grunted forgiveness, and for whom he recites the same is also forgiven".

It is therefore desired that at least once in life *Kalima* must be recited 70 thousand times. I have personally seen that many of our pious dignitaries used to recite quite a number of *Wazaif* 70 times, and send their *Sawab* to their deceased relatives & the whole Muslim Ummah. *(Islahe Mawaaiz 132/2)*

Recite Durood Shareef abundantly & do Easal-e-Sawab:

Make it a practice to recite *Durood-e-Pak* abundantly and do *Easal-e-Sawab*.

"A woman called on Hadrat Hassan Basari رحمة الله عليه and said, "My daughter has died and I long to see her in a dream. Hadrat Hassan Basari رحمة الله عليه advised her to say 4 rakat *Nawafil* after *Salatul Isha* by reciting *Suratut Takasir* after *Sura Al-Faatihah* in every *rakat*, and then reciting Durood Shareef before going to sleep". The woman did as advised, and saw her daughter in dream in a state of severe punishment & torture dressed in *Jahannam* attire with both hands cuffed & feet clutched in chain. She narrated this observation to Hadrat Hassan Basari رحمة الله عليه who then advised her to do some sadqa- to which she complied. The same night Hadrat Hassan Basari رحمة الله عليه saw a lady seated on a glamorous illuminated throne. The lady on throne informed Hadrat Hassan Basari رحمة الله عليه that she was the daughter of the woman who had called on her the day before. Hadrat Hassan Basari رحمة الله عليه enquired as to how she earned such an elevated status, in reply to which she said, "We, 70 thousand people were being subjected to *Jahannam* torment when a noble person happened to pass by this graveyard, and recited *Durood Shareef* once & did *Easal-e-Sawab* to us. It is with the blessings of this act of the noble person that *Allah* has eqitted us of the torment of *Jahannam*.

(القول البدیع فی شفاعة النبی ﷺ)





Say Salaatul Hajat (صلوۃ الحاجت) & do Easal-e-Sawab:

According to Maulana Ashraf Ali Thanvi رحمۃ اللہ علیہ, it is written in the Bayaz of Imam Shafiee's that Salaatul Hajat fulfills 1000 requirements, and Hadrat Khizer علیہ السلام taught a devotee to say it as under.

Say two Rakat Nafl Salatul Hajat by reciting Sura "قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ" 10 times after Sura Al-Faatihah in the first *rakat*, and Sura Ikhlass "قُلْ هُوَ اللّٰهُ اَحَدٌ" 11 times in the second *rakat*. After completing 2 *rakat Nafl*, perform Sajda in which recite Durood Shareef 10 times.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ○

And also the following supplication 10 times

"سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ"

And the following Tasbeeh 10 times

"رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ۔"

Hakim Abdul Qasim رحمۃ اللہ علیہ says that he sent a messenger to that devotee requesting him to apprise me of the method of saying this Salaatul Hajat. Following the instructions received I said Salaatul Hajat and prayed to Allah to grant me *Ilmo Hikmat* (i.e. knowledge & wisdom). Allah graciously accepted my solicitation and granted me knowledge & wisdom and fulfilled my 1000 needs & requirements as well. Hakim Abdul Qasim رحمۃ اللہ علیہ says that an individual who desires to say this Salaatul Hajat ought to take bath on the night proceeding Friday and dress up in clean clothes and say this salaat with the intention of soliciting fulfillment of his needs. It is sincerely hoped that all needs & requirements shall be fulfilled.

(Aamal-e-Qurani - 148)

It is therefore most humbly requested that you should make a point to say this Salaatul Hajat with the intention of doing *Easal-e-Sawab* to your deceased kith & kins & to seek




for their forgiveness & remission.

In addition it is earnestly desired that a specific schedule may be made for doing *Easal-e-Sawab* either before going to bed at night or after Fajr prayers in the mornings, when Sura Al-Faatihah may be recited once and Sura Ikhlass three time to do *Easal-e-Sawab* to the dear ones. All pious elders & our predecessors have always advised their descendents & followers to pray for their complete pardon from *Allah*, and to do *Easal-e-Sawab* after their demise from this fatal world. May Allah enable us to shake off our negligence & drowsiness and develop the habit of doing *Easal-e-Sawab*.

Imam Rabbani رحمۃ اللہ علیہ says that *Aalam-e-Barzakh* (عالم برزخ) (the period between this fatal life and the eternal in the world hereafter) is a great blessing for the Muslims since though his ordained period of performance of good deeds has expired, yet he does continue to receive the reward of prayers & *Easal-e-Sawab* from his living associate.

I am confident that if we do *Easal-e-Sawab* and charity for our departed souls, Allah, the Most merciful shall Insha Allah ordain a schedule for *Easal-e-Sawab* & charity reward to be sent to us a well after our death.

Most respected readers, it is therefore most compassionately submitted that we should not forget our pious elders, benefactors, teachers, parents & friends who have departed from us to the world hereafter, as if we didn't have any association or relation with them when they were alive. We should realize that we ought to care for them a lot now.

How & when to do *Easal-e-Sawab*:

There is no specific day, time or month or date fixed for *Easal-e-Sawab* in Shareea; nor is there any specified mode to be adopted for it according to Shareea. Thus whenever we wish & feel like we should do *Easal-e-Sawab* by reciting the Holy Qur'an, saying Nafl prayers or doing any Zikr or giving charity with a view to send Sawab to our dear ones.



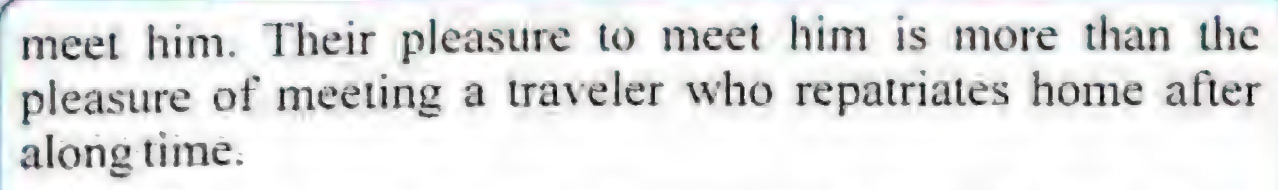
MUTUAL DIALOGUES & MEETINGS WITH THE DECEASED AFTER DEATH

As narrated by Hadrat Abu Ayyub Ansari the Holy Prophet said, "When the spirit of a mo'min (the faithful) is quenched, the noble deceased already in graves rush to meet the new arrival just as in this world people rush towards the messenger of a good news. Some of the old deceased ask the others to let the new arrival have a respite since he had been involved in severe grief & torture in life. Later they enquire whether a particular individual got married, even ask about a person who had actually died earlier, and learning the same they say and state that he been directed toward Hell a bad abode. "The Holy Prophet further informed that your deeds are presented to your relatives & family members who are in the world hereafter (i.e. Aakirat). On witnessing a good deed they are delighted and say it due to the blessing & mercy of Allah, which is solicited to be enhanced to its maximum at his death. On the other hand when the misdeeds of the sinful persons are also presented to them, they beseech to Allah that He may infuse nobility of thought & action in his heart, which may earn him the Good-will of Allah.

Request: It is requested that every living person should do such deeds which become the cause of happiness of their deceased dear relatives.

Hadrat Saeed Bin Jabeer narrates that when a person dies, his / her deceased offsprings welcome him / her in *Aalam-e-Arwah* (عالم ارواح) (the world of sprits) just as an individual gone abroad is welcome at his home on repatriation to his home.

It is stated by Hadrat Sabit Banaane that when a person dies, on arrival at *Aalam-e-Arwah*(عالم ارواح)his deceased kith & kins get around him and feel extremely delighted to



meet him. Their pleasure to meet him is more than the pleasure of meeting a traveler who repatriates home after along time.

Request: It is most earnestly requested that all of us who are still alive or passing though the last phase of life, ought to do noble deeds, which may earn them the good-will of Allah which shall please their predicester deceased relatives. We must desist from doing such deeds which earn the displeasure of Allah, and may become a cause of ones own disaster & destruction.

MISCELLANEOUS MASAAIL

Are women allowed to visit the graves?

Shareeah allows the visit the graves as motivated in Ahadith. According to a Hadith the Holy Prophet ﷺ commanded.

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا (الصحيح مسلم)

"I had inhibited you from visiting the graves. However now you may visit the graveyards".

Thus if the women adheres to the verdicts of *Shareeah* and observes the pious sanctity of veil, there is a provision for them as well to visit the graveyard, in order to pray for their departed deceased relatives as stated in ردالمحتار, which is quoted as under:

"وَالْاَصَحُّ اَنَّ الرُّخْصَةَ ثَابِتَةٌ لَهُنَّ بِحُرٍّ وَقَالَ الْخَيْرُ الرَّمَلِيْ اِنْ كَانَ ذٰلِكَ لِتَجْدِيْدِ الْحُزْنِ وَالْبُكَاءِ وَالنَّدْبُ عَلٰى مَا جَرَتْ بِهِ عَادَتُهُنَّ فَلَا تَجُوْزُ وَ عَلَيْهِ حَمْلُ الْحَدِيْثِ لَعَنَ اللّٰهُ زَائِرَاتِ الْقُبُوْرِ"

"It is true that women folk are permitted to visit a graveyard. However if they may tend to

make loud hue & cry there. it is not permissible. The Hadith in which Nabi-e-Akram ﷺ prohibited the visiting of a graveyard. was for the same reason".

To put earth again on a grave:

If a grave tends to sink. its repair and putting more earth on it is permissible. According to a Hadith the Holy Prophet ﷺ once passed by the grave of his own son Ibrahim. and found that a stone had been drifted from its location. the Holy Prophet ﷺ set is right himself. *(Fatawa Khania 170/2)*

However to consider the repairs of the graves to done on a specific date or a particular *Eid* day as compulsory is not permissible. *(Imdadul Fatawa 606/1)*

To send cooked food to the family of a deceased:

It is desirable for the relatives & neighbours of the dead to send cooked food for a day or a night to the family of the dead. According to a Hadith when Hadrat Jaffar Bin Abi Talib رضی اللہ عنہ was martyred the Holy Prophet ﷺ himself commanded. "Prepare food for the family members of Jaffar since they are in grief".

Condolence Meetings:

Condolence means expression of sympathy with members of a deceased family in order to give them some feelings of consolation by sharing in their grief. The traditions of the Holy Prophet ﷺ advise the living individuals to speak about the good habits of the deceased; however avoiding exaggeration in praise. A collective meeting organized with such intentions is also permissible.





FOR SEEKING RELIEF IN THE SEVERITY AT THE MOMENTS OF DEATH, AND SOLICITING REDEMPTION OF TORMENT IN THE GRAVE

In order to seek redemption of torment in grave, make a routine of reciting daily before going to sleep at night, and read the following invocation for beseeching relief in severity at the moments of death.

اَللّٰهُمَّ اَعِنِّیْ عَلٰی غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

"O Allah, grant me relief of torture at the moment of death."

The order re: mourning & condolence:

It is not permissible for kith & kins to mourn the death of a relative for more than three days. However, it is permissible for a woman to mourn the death of her husband for the period of *'Iddat*. To scratch the month, to wear black clothes & to make hue and cry is in any way strictly forbidden. To express sympathy and to console the close relatives of a deceased and to do condolence once is not only desirable but *masnoon* (i.e. in accordance with the tradition of the Holy Prophet ﷺ.

One who makes condolence ought to supplicate say in the following words.

اَعْظَمَ اللّٰهُ اَجْرَكَ وَ اَحْسَنَ جَزَآءَكَ وَغَفَرَ مَيِّتَكَ۔

"Allah may grant you great reward & good return; and He may graciously forgive your departed soul."

Order of *Easal-e-Sawab*:

"There is no night harder & more difficult for a

deceased than the first night in grave, and so you should do charity for the deads in order to seek Allah's mercy on them", said the Holy Prophet ﷺ. There are quite a few more Ahadith motivating for doing *Easal-e-Sawab* about which there is no difference of opinion, nor can it be. In short the recitation of the Holy Quran and to provide food to the deserving persons, with a view of transmit *Sawab* to the deads, is in any way desirable & permissible act. To send food to the needy persons at their homes or in graveyard, within the country or abroad in the East or the West on the first, second or third day or twentieth day or fortieth day or after a year or two years is all permissible for *Easal-e-Sawab* provided no specific day is considered necessary for the same.

The *Sawab* is duly received by the dead.

How to compensate for lapses in routine:

One who recites the following supplication once at night, his lapses in *Azkaar & Auraad* of the day are compensated; and one who recites this supplication in the morning, his lapses in *Azkaar & Auraad* of night shall stand compensated. *(Siha-e-Sitta)*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ ○ وَلَهُ الْحَمْدُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ○ يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ وَكَذٰلِكَ تُخْرَجُوْنَ ○ (سورۃ الروم: آیات ۱۷، ۱۸، ۱۹)

Note: Recite these *Ayaat* every morning & every evening in order to compensate for lapses in *Azkaar & Auraad* of the daily routine.



FATHER'S PIETY IS BENEFICIAL FOR CHILDREN

Just as supplications of off-springs prove beneficial to parents, the piety & nobility of the parents also prove beneficial for their off-springs. This transfer of bounty is not only true for this world, but it is true for the world hereafter as well. The anecdote of Hadrat Khizer عليه السلام with reference to the repair of the dilapidated falling wall of a house, as stated in the following *Ayat* of the Holy Quran is an evident testimony to the above statement.

وَ اَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ فِي الْمَدِيْنَةِ وَكَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَكَانَ اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّكَ اَنْ يَّبْلُغَا اَشُدَّهُمَا وَ يَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنْ رَّبِّكَ ۞ (الكهف:٨٢)

"As for the wall, it belonged to two orphan boys in the city, and there was a treasure beneath it belonging to them, and their father was a pious man. So your Lord desired that they should reach their maturity and dig out their treasure, as a mercy from your Lord".

Imam Abi Muhammadul Husain Bin Masood رحمة الله who died in 516 H writes in commentary of this Ayat as under:

وَكَانَ اَبُوْهُمَا صَالِحًا۔

"There father was a noble person"

It reflects that the Treasure hidden under the dilapidated wall was ordained to be protected by Allah, the most elevated, to through Hadrat Khizer عليه السلام since the late father of the two orphans was a pious & noble person. To fulfill the desire of the late noble person, a measure to repair the falling wall was ordained in order to allow the benefit of hidden treasure to be availed by his children when they grow



young.

Muhammad Bin Munzar رحمۃ اللہ علیہ father adds that on account of the nobility & goodness of a pious person Allah grants protection to his children & their springs & their further descendents living around his house.

Hadrat Sayyidena Abdullah Bin Abbas رضی اللہ عنہ has stated that on account of the nobility of father Allah protected the hidden treasure for benefit of his two orphan sons.

The advantage of father's piety in Aakhirat:

Allah gives benefit of father's piety to his children in this world and also grants elevation of status of the children in *Jannah* in the world hereafter, as conveyed by Allah in the following Ayat of Sura Toor.

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا

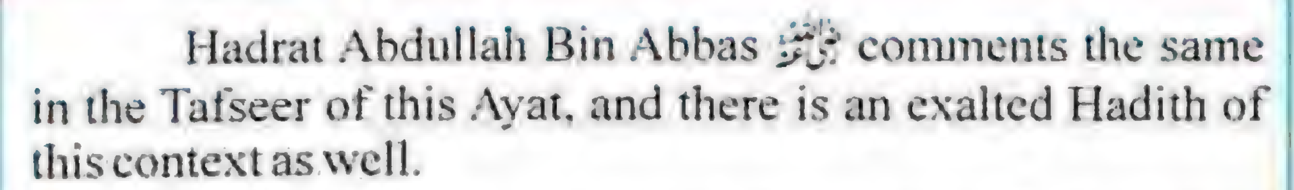
بِهِمْ ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ؕ (الطور:٢١)

> *"And those who believed and their children followed them in belief, we will join their children with them, and will not curtail (the reward of) any of their deeds at all".*

Mufassir Shuhair Imam Ibn-e-Kaseer who died in 774 H states in the commentary of this Ayat.

"The Most Merciful Allah in expression of His abundant bounty & favours & rewards says, that the off-springs & descendants of extremely pious fathers who follow the path of the faithfuls but remain short in excellence of performance, shall be elevated to the higher status in Jannah in order to please & satisfy the noble ancestors; and in commanding the same, the reward of descendants shall be increased without, in any way, diminishing the reward of the more noble elders. This shall be so since there is evidently no dearth in the treasures of the Almighty All merciful Allah.





Hadrat Abdullah Bin Abbas comments the same in the Tafseer of this Ayat, and there is an exalted Hadith of this context as well.

Narrated by Hadrat Saeed Bin Jubair & Hadrat Ibne Abbas that on admission into Jannah if a blessed person shall not find his parents, wife & children there, he shall enquire about their where abouts, and shall be informed that they were in *Jannat* but at a lower status on account of lesser proficiency in their noble deeds. The blessed person shall then submit to Allah that all deeds that had performed for himself were for them as well. In response to which they would also be raised in status to be with the more pious blessed person.

In another narration of Hadrat Abdullah Bin Abbas it is stated that the matured children shall be ordained to raised to the status of their parents on account of beings faithful, and the small children who died in their early childhood shall also be sent to join their parents. As such on account of the nobility of father, his wife & children shall all be collected together in *Jannat* just as they lived in this life. This would be obviously on account of the mercy & blessings of the most gracious & merciful Allah; and in doing so there shall be no reduction in the reward of the noble father.

Noble neighbour shall also be helpful in *Aakhirat*:

One should try to acquire residence in the neighbourhood of a good family since a noble neighbour shall be helpful in Jannah as well, as stated in a mendate by the Holy Prophet in reply to a query whether the neighbours shall be helpful in *Jannah* as well.

THE LAST WILL OR TESTAMENT

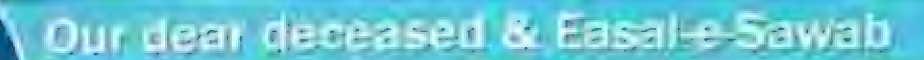
Man lives in a society in which he comes in contact with the people around, with whom he has at times monetary dealings of giving & borrowing money. As a human being there is an obvious apprehension of making mistake of giving the due to others. After death, however, every one has to account for his dealings before Allah. In order to protect oneself from the clutches of Allah on the day of Judgment, one way is to leave a Will / Testament for his inheritors in respect of all matters pertaining to his money dealings with others & those related to his property & personal belongings, which is binding to be fulfilled by ones descendant inheritors; and the Holy Prophet has laid emphasis on writing the last will as reflected in the Ahadeeth reproduced below.

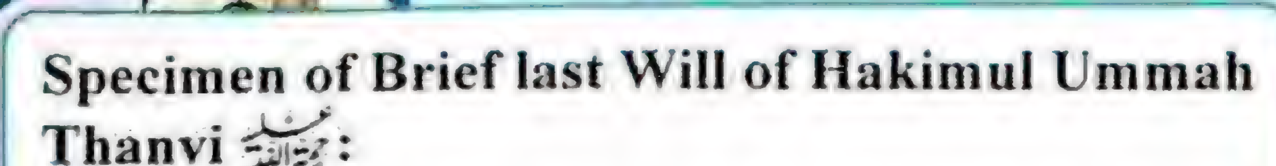
1. If an individual owns a property or any other thing, he ought not to pass even two nights without having in possession a written Will about these. *(Ibn-e-Maja 2299)*
2. If an atonement is due to a person to compensate for the missed prayers, fasts or Zakaat, it is binding on him to include these as well in his last Will before death.
3. Promulgation of Will is valid for only one-third of the property i.e. if the Will exceeds 1/3rd of the total property, the extra Will shall be left is unpromulgated.

Emphasis on writing will:

Hadrat Qais Bin Qabeea narrates that the Holy Prophet said that a person who dies without leaving a will, is not permitted to talk to the other deceased. When asked whether the deads also talk to each other, the Holy Prophet replied that they also meet each other.

(Ibn-e-Haba Fee Kitabul Wasaya)



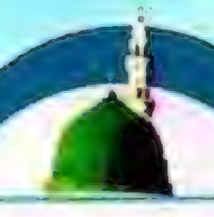


Specimen of Brief last Will of Hakimul Ummah Thanvi :

1. I request all my friends to seek from Allah for forgiveness (*Istighfar*) of all my sins, small or large, done knowingly or forgetfully. Kindly also pray that Allah may enable me to redress my bad habits & improper behaviour.
2. The individuals, whether young or old, who may have been hurt on account of my improper conduct of words or hands, and deprived of their due rights, are most humbly requested to kindly forgive me for the sake of Allah from whom I personally beseech forgiveness of all my negligence & short comings in view of the following blessed sayings of the Holy Prophet.

Narrated by Jaudan Rasoolullah said, "A person who doesn't accept the excuse of a Muslim brother is deemed to be as sinful as a person who tyrannically receives the (undue) tax. In another narration the Holy Prophet is stated to have said, "One who doesn't accept the apology of another brother, he shall not have an access to me at Hauz-e-Kausar". *(At-Targheeb-o-Tarheeb)*

So in order to earn the Good-will of Allah and with a hope to be forgiven, I personally forgive the negligence & imprudence of others toward me.





LAST REQUEST

With sincere sympathy & affection I resubmit to all dear fellow annunciates that, in any case, *Easal-e-Sawab* must be done for the welfare of the bereaved, but alongwith it is extremely important & beneficial that *Namaz-e-Janaza*, which is really the best solicitation and meam of soliciting *maghfirat* (forgiveness) for the dead, every one of us & our children as well must learn *Namaz-e-Janaza*, which is really the best prayer for seeking forgiveness of the dead so that after our death our children may be able to pray for our forgiveness.

Nimaz-e-Janaza: **1. Sanaa ثناء**

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَجَلَّ ثَنَآؤُكَ وَلَآ اِلٰهَ غَيْرُكَ۔

2. Durood Shareef

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ○

3. If the deceased is a matured male or female, recite the following

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَ شَاهِدِنَا وَغَآئِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ۔

4. If the deceased is an immature boy, recite the following .

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا۔

5. If the deceased is an immature girl, recite the following prays.





اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا
وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً۔

Method of saying *Namaz-e-Janaza*:

There are two obligatory *(Farz)* acts in *Namaz-e-Janaza.*

1. To say *Takbeer* اللہ اکبر four times.

   Each Takbeer is reckoned equivalent to one *rakat.*

2. To say *Namaz-e-Janaza* while standing. However, if an individual cannot afford to stand, he is permitted to abstain from qayaam.

The *masnoon* & desirable method of saying *Namaz-e-Janaza* is as under:

Keeping the dead body infront, the *Imam* should stand opposite to its chest and facing the Qibla. When all persons gather and make rows for saying *Namaz Janaza,* the Niyyat (i.e. intention) of *Namaz Janaza* should be made saying, "I intend to say *Namaz Janaza* with 4 *Takbeerat* (i.e. اللہ اکبر) with all praise (i.e. ثناء) to Allah, Durood (درودشریف) for Hadrat Muhammad ﷺ and supplication (i.e. دُعائے مغفرت) for the dead infront.

After the *Niyyat* following the Imam all participants of prayers should raise their hands till ears, and say اللہ اکبر , where after wrap the hands round your waste, and recite Sana (i.e. سُبْحَانَكَ اللّٰهُمَّ).

After having recited Sana, say *Takbeer* (i.e. اللہ اکبر) for the second time, without raising hands, and recite *Durood Shareef* (as recited in daily prayers).

After Durood Shareef again say *Takbeer* (i.e. اللہ اکبر) for the third time but again without raising hands, recite *Dua-e-Maghfirat* for the dead.

If the deceased is 15 years old or elder, whether male or female, the supplication at No. 3 is recited. If the deceased

is an immature boy, the supplication at No. 4 is recited. If however the deceased is an immature girl, the supplication at No. 5 is recited.

After supplication (i.e. دعائے مغفرت) *Takbeer* (i.e. اللہ اکبر) is said for the fourth time (again without raising hands), and immediately thereafter *Salaam* (i.e. السلام علیکم ورحمۃ اللہ) is said on both sides right & left; and then wrapped hands are released. Note that hands are only to be released only after *Salaam* on both sides.

Namaz-e-Janaza is a means of *Easal-e-Sawab*:

Nimaz-e-Janaza is an important means of soliciting forgivenss & absolution. It greatly help the deceased since all particupants of prayer recommend to Allah for grant of remission & pardon of the dead body i.e. seek Allah's mercy & forgiveness; and this recommendation is certainly accepted in favour of the dead. According to a narration by Hadrat Malik Bin Mughirat رضی اللہ عنہ, the Holy Prophet ﷺ said that if three rows of Muslims say *Namaz Janaza* of a dead (Muslim) Allah graciously grants him complete forgiveness and makes *Jannat* compulsory for him. May Allah accept our humble prayers on account of the grace of Ann Hadrat ﷺ.

It is on account of this reason that the Holy Prophet ﷺ had directed the Sahaba رضی اللہ عنہم that he should always be informed of the death of a man or woman, so that he may himself lead his/her *Namaz Janaza*.

The Fazeelat of participation in Janaza:

Narrated by Hadrat Abdullah Ibne Masood رضی اللہ عنہ the Holy Prophet ﷺ stated that in reply to a query from Sayyidena Dawood علیہ السلام Allah commanded that one who goes with the dead body to the grave to earn the His goodwill, Allah shall detail his angels to accompany his *Janaza* at the time of death and to pray for his *Rooh* alongwith other *Arwah* i.e. a larger number of angels shall accompany his *Janaza*, althoug



quite a number of angels do always accompany the *Janaza* of a mo'min (the faithful). It is therefore advisable to participate in *Nimaz-e-Janaza* of a Muslim. It helps the deceased and is also a means of soliciting forgiveness & Allah's blessings for one's own self.

"وَفِیْ ذٰلِكَ فَلْیَتَنَافَسِ الْمُتَنَافِسُوْنَ"

"All those who are inclined to do such noble dead, should show keenness & liking for such act."

Etiquettes of visiting graves:

Ibn-e-Hamman عليه says to sit on the graves, to trample over graves and to rest over a pillow against a grave is forbidden. To sleep near a grave and to clean & wash the private parts after natural evacuation near a grave, are all forbidden act.

The Holy Prophet ﷺ says, "It is rather better to sit on fire than to sit on a grave". Redundant & useless conversation, unbenefial worldly dialogues, smoking, shrieking, laughing, giggling, eating & drinking and doing business of selling & buying and sleeping in the graveyard are all un-permissible acts, and ought to be avoided. Instead, one should rather remember & medicate his own death and should personally feel warned that those in the graves under earth today were alive like us only yesterday (in past), and today they are locked up in small, narrow & extremely dark cottages; where they have none to help them and share & sympathize in their grief except the good deeds they may have done while they were alive and we are also destined to be in graves one day.

May Allah enable us to prepare for the period to follow after this life.

(Namaz hanfi kee sab say barhee kitab 628)



"And be kind to Parents,"

PunjSura Shareef (Mutarjam)



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INDEX
Of Sura Shareef For Recitation

❀ سورة الفاتحة ❀ سورة السجدة ❀ سورة يٰسٓ

❀ سورة الدخان ❀ سورة الفتح ❀ سورة الرحمٰن

❀ سورة الواقعة ❀ سورة الملك ❀ سورة المزمل

❀ سورة القدر ❀ سورة الزلزال ❀ سورة العٰديٰت

❀ سورة التكاثر ❀ سورة الكٰفرون ❀ سورة النصر

❀ سورة الاخلاص ❀ سورة الفلق ❀ سورة الناس



CONTENTS

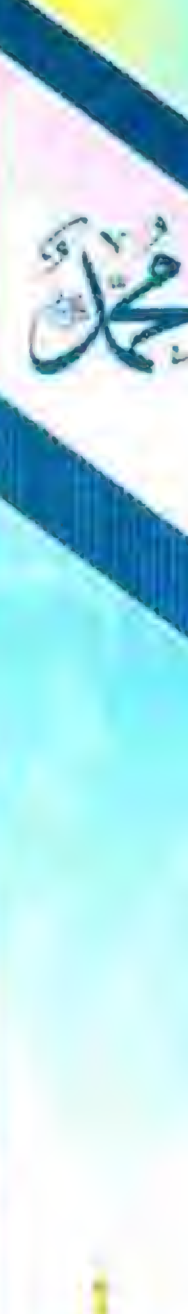
S.No	Subject	Page No
	VIRTUES OF SURA & AYAAT	
1	VIRTUES OF SURA AL-FAATIHAH·	61
2	VIRTUES OF AYATUL KURSEE (AYAT 255 OF SURA BAQARA)	61
3	THE VIRTUES OF RECITING THE FIRST AND LAST AYAAT OF SURA AL-BAQARA AT THE GRAVE	62
4	VIRTUES OF SURA AL-SAJDA	63
5	VIRTUES OF SURA YASEEN	64
6	VIRTUES OF SURA AL-DOOKHAN	64
7	VIRTUES OF SURA ALFATH	65
8	VIRTUES OF SURA AL-RAHMAAN	65
9	VIRTUES OF SURAL AL-WAQIAHH	65
10	VIRTUES OF SURA AL-MULK	67
11	VIRTUES OF SURA AL-MUZZAMMIL	67
	A FEW SURA SHAREEF	
1	SURA AL-FAATIHAH	68
2	AYATUL KURSEE	69
3	FIRST AYAAT OF SURA AL-BAQARA	71
4	LAST AYAAT OF SURA AL-BAQARA	73
5	SURA AL - SAJDA	74
6	SURA YASEEN	80







S.No	Subject	Page No
7	SURA AL-DOOKHAN	96
8	SURA ALFATH	102
9	SURA AL-RAHMAAN	114
10	SURA AL-WAQIAHH	122
11	SURA AL-MUULK	130
12	SURA MUZZAMMIL	138
13	SURA AL-QADAR & IT'S VIRTUES	142
14	SURA AL-ZILZAAL & IT'S VIRTUES	143
15	SURA AL-AADIYAAT & IT'S VIRTUES	144
16	SURA AL-TAKAASUUR & IT'S VIRTUES	145
17	SURA AL-KAFIROON & IT'S VIRTUES	146
18	SURA AL-NASR & IT'S VIRTUES	147
19	SURA IKHLASS & IT:S VIRTUES	148
20	SURA AL-FALUQ & SURA AL-NASS & IT'S VIRTUES	149
	CERTIFICATE OF RECTIFICATION OF MISTAKES	152
	PUBLISHER'S REQUEST	152
	REQUESTS	152



بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Beneficent, the Merciful.

VIRTUES OF SURA'S & AYAAT'S HOLY QUR'AN

VIRTUES OF SURA AL-FAATIHAH

Sura Al-Faatihah has many distinct peculiarities.

The Holy Qur'an begins with it. It is recited in the very beginning of every *Salaat*. It is the first complete Sura in order of descendance of the Holy Quran, although a few *Ayaat* of *Sura Alaq, Sura Muzzammil* and *Sura Muddassir* had been revealed earlier.

This *Sura* is also called Ummul Qur'an.

The Holy prophet ﷺ said, "I swear on Allah in whose procession is my life that *Sura Al-Faatihah* has no equivalence in *Torat* or *Injeel* or *Zuboor* or over in the Holy Qur'an. *(Tirmizey)*

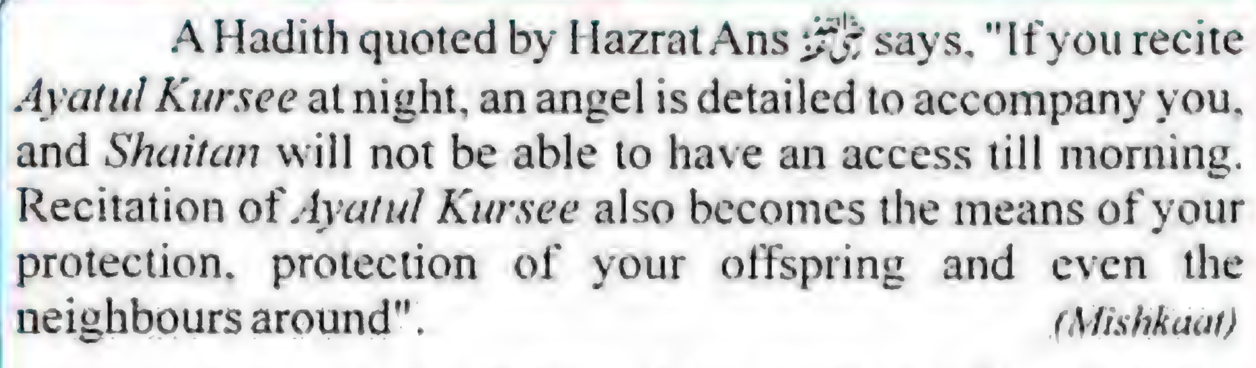
Imam Bukari has stated that according to the narration of *Hazrat Ibne-Abbas*, *Sura Al-Faatihah* is 2/3 of Qur'an. Accordingly if Sura Al-Faatihah is recited 3 times, it earns the *sawab* of reciting the complete Qur'an twice. *(Bukhari)*

VIRTUES OF AYATUL KURSEE (Ayat 255 of Sura Baqara)

The Holy Prophet ﷺ said," A person who recites *Ayatul Kursee* after a every *Farz* prayers, there is nothing to stop him, except death, for going into *Jannat*: I.e. indications of relief and tranquility start appearing immediately after death. *(Nisaie)*







A Hadith quoted by Hazrat Ans says, "If you recite *Ayatul Kursee* at night, an angel is detailed to accompany you, and *Shaitan* will not be able to have an access till morning. Recitation of *Ayatul Kursee* also becomes the means of your protection, protection of your offspring and even the neighbours around". *(Mishkaat)*

As Stated by Hazrat Abu Huraira, the Holy Prophet commanded that, "A person who recites *Sura Fathia, Ayatul Kursee* (Ayat 255 of Sura Baqara) in the morning, he shall remain protected from all displeasing and troublesome influences during the day: and the one who recites the same in the evening shall remain protected till the morning".

According to another *Hadith*, if *Ayatul Kursee* is recited and blown on a property or child, or written and hung on the neck of a child, the *Shaitaan* shall not be able to have an access to it". *(Hisne Huaseen)*

According to a Hadith, recitation of *Ayatul Kursee* is equivalent in reward to the recitation of 1/4 of Qur'an.

(Kanzul Ammal part: I, page 562)

Thus the recitation of *Ayatul Kursee* 4 times is equivalent in reward to the recitation of the complete Qur'an.

THE VIRTUES OF RECITING THE FIRST AND LAST *AYAAT* OF *SURA Al- BAQARA* AT THE GRAVE

Hazrat Usman Bin Affan narrated that after completion of the burial of the dead, the Holy prophet used to stop a while at the grave, and commanded the people around, to do *Istighfar* (i.e. seek forgiveness) for the dead person and to pray for his steadfastness since he is at the moment being questioned in grave. *(Abu Dawod: 2/1)*

This is the very reason for the Holy Prophet's tradition that one person on the top side of the grave should recite a few

preliminary *Ayaat* of *Sura Al-Baqara* while another person standing on the side of the dead's feet should recite the last few *Ayaat* of *Sura Al-Baqara.*

Method: When the dead body is laid down in the grave one person should stand on the top side of the dead and recite the first 5 *Ayaat* of *Sura Al-Baqara* from الٓمّٓ to هُمُ الْمُفْلِحُوْنَ. Then another person on the lower side of the grave should recite last 2 *Ayaat* of *Sura Al-Baqara* from اٰمَنَ الرَّسُوْلُ to عَلَى الْقَوْمِ الْكٰفِرِيْنَ.

All persons at the grave should then collectively pray for pardon and forgiveness and steadfastness of the dead buried.

VIRTUES OF SURA AL-SAJDA

Hazrat Jabir عليه السلام narrates that Holy Prophet ﷺ never slept at night without reciting *Sura Al-Sajda& Sura Al-Muulk.* *(Darmi, Tirmizey)*

It is also stated in *Ahadith* that the Holy Prophet ﷺ used to recite *Sura Al-Sajda* in the first *rakat* and *Sura Dahar* in the second *rakat* of *Salaat-e-Fajar* on Fridays.

(Tafseer Ibne Kaseer)

It is stated in *Ahdith* that *Sura Al-Sajda* shall appear with two arms on the day of *Qiymat,* and protect one who used to recite it, asking the angels to release him & let him go forward.

Sura Al-Sajda& Sura Tabarakallazee have reward of 60 good deeds more than other *Suras. Ibne-Ummar* رضي الله عنهما has stated the extra reward of 60 grades. *(Darmee, Tirmizee)*

Hadrat Ibne-Umar رضي الله عنهما stated that one who recites the blessed *Sura Al-Muulk* between *Maghrib & Isha,* he earns the award of *Lailatul Qadar*.

The Holy Prophet ﷺ used recite *Sura Al-Sajda*in





Salatteul Fajir prayers every Friday.

(Tafseer Roohul Ma'ani, Vol.2, page 104, w.r.t. Bukhari & Muslim)

VIRTUES OF SURA YASEEN

Hadrat Maaqil Bin Yassar narrates that the Holy Prophet said that, "*Yaseen* is the heart of Qur'an, and one who recites it solely for the sake of Allah & welfare in *Aakhirat*, he is forgiven." So recite it for the welfare of your deceased dear ones. *(Nisaee)*

One who recites *Sura Yaseen* once: he shall be rewarded for the recitation of the complete Qur'an ten times.

(Falah-e- Darain)

Hadrat Abu Zar state that the Holy Prophet stated that if *Sura Yaseen* is recited close to a person on death bed, his death is facilitated. Yaha Bin Kaseer said that a person who recites *Sura Yaseen* in the morning, he shall remain happy & restful till evening: and one who recites it in the evening shall remain happy till morning. The Holy Prophet has said, "Every thing has a heart, the heart of Qur'an is *Sura Yaseen*. The Holy Prophet commanded that he purpose for which *Sura Yaseen* is recited is fulfilled. One who recites *Sura Yaseen* at night, he is forgiven.

(Tafseer Ibne Kaseer)

VIRTUES OF SURA Al-DOOKHAN

Hadrat Abne Huraaira narrates that the Holy Prophet said, "One who recites *Sura Al-Dookhan* at night, he shall be accompanied by 70 thousands angles praying for his *maghfirat* till morning."

In another narration Hadrat Abne Huraaira said that the Holy Prophet commanded that one who recites *Sura Al-Dookhan* on Friday evening, he shall be forgiven for

all his sins.

VIRTUES OF SURA ALFATH

Narrated by Hadrat Umar Bin Khattab that the Holy Prophet said to him. "A *Sura* was revealed on me last night which is more dear to me than the whole world & all things in it." The Holy Prophet then recited

Hadrat Ans narrates that *Sura Alfath* was revealed on the Holy Prophet on his return from *Hudai-biyya*; and said, "It is more dear to me than all things on earth."

VIRTUES OF SURA AL-RAHMAAN

Natrrated by Hadrat Ali the Holy Prophet sated. "Every thing has an ornamentation, and the ornamentation of Qur'an is *Sura Al-Rahmaan*." *(Baheqee)*

The Holy Prophet stated that, "The one who recites *Sura Al-Rahmaan, Sura Al-Waqiah & Sura Hadeed* is called by an angel as the resident of *Jannatul Firdous* among the residents of sky & earth." The Holy Prophet further said that, "A person who recites *Sura Al-Rahmaan*is reckoned as one who expresses gratitude to Allah for all his blessing & fovours"

Hadoor Akram once recited this *Sura* before *Sahaba Karam*, but the *Sahaba* remained quiet. On this, the Holy Prophet remarked that "The Jinns are better than you. Whenever I recited this *Sura* before them, they always said; O'Allah we are not ungrateful to you for all the blessings bestowed upon us." *(Ibne-Kaseer)*

VIRTUES OF SURAAL-WAQIAHH

With reference to Ibne Asakir Abu Zibya Ibne Kaseer has recorded the following incident:



Hadrat Usman Ghani رضي الله عنه went to Hadrat Abdullah Bin Masood رضي الله عنه to enquire about his illness, in reply to which Hadrat Abdullah Bin Masood رضي الله عنه replied. "My illness is on account of my sins"(What a fear of Allah among the Sahaba!) Hadrat Usman رضي الله عنه then enquired as to what was the required: in reply to which Hadrat Abdullah Bin Masood رضي الله عنه said. "I solicit the blessings of Allah. "Hadrat Usman رضي الله عنه then said. "Should I bring a doctor for treatment?" In reply to which Hadrat Abdullah Bin Masood رضي الله عنه remarked, "It is the doctor who has me sick." Hardat Usman رضي الله عنه then said that he could send some (monetary) gift from the treasury. In reply to which Hardat Abdullah Bin Masood رضي الله عنه said. "I do not have any need." Hadrat Usman رضي الله عنه then advised Hadrat Abdullah Bin Masood رضي الله عنه to accept some monetary gift from the treasury for the sake of his daughters after his death. In reply to which Hadrat Abdullah رضي الله عنه remarked. "Are you worried that my daughters. will be subjected poverty & starvation after my death. but let you know that I have insisted upon them to recite *Sura Al-Waqiah* every night since I have heard from the Holy Prophet ﷺ that an indivional who recites *Sura Al-Waqiah* every night shall not be subjected to starvation." *(Ibne Kaseer)*

According to one *Irshad-eNabwi* ﷺ, *Sura Al-Waqiah*h is named *Surtul Ghina* also. Make it a routine to recite *Sura Al-Waqiah* daily with faith & confidence to *amass* the blessings of Allah. Hadoore- Akram ﷺ Said. "One who recites *Sura Al-Waqiah* every night shall never be subjected to starvation." *(Ibne Kaseer)*

Hadrat Jabber رضي الله عنه narrates that the Holy Prophet ﷺ used to recite *Sura Al-Waqiah* and other similar *Suras* at the *Fajar* prayers. *(Masnad Ahmad)*

Hadoore-Akram ﷺ said to Hadrat Abu Bakar رضي الله عنه "*Sura Hood* and *Sura Al-Waqiah* and other similar *Suras* have made me old."



VIRTUES OF SURA AL-MUULK

Hadrat Rasoolullah ﷺ said, "*Sura Al-Muulk* is a shield & means of protection from torment in the grave."

(Tirmizy)

Rasoolullah ﷺ commanded that, "There is a *Sura* of 30 *Ayaat* in Qur'an which shall recommend its reciter to be forgiven on the day of *Qiyamat*, and it's recommendation shall be accepted by Allah."

It is *masnoon* to recite this *Sura* after *Isha* prayer every night. It is said in some commentaries of *Bukhari Shrareef* that if *Sura Al-Muulk* is recited on the visibility of the new Moon the whole month is protected from all awful distresses & misfortunes.

Hadrat Abu Huraira رضي الله عنه narrated that the Holy Prophet ﷺ said."There is a *Sura* of 30 *Ayyat* in Qur'an which recommended for forgiveness of a person of my *Ummat* and Allah forgave him." This is *Sura Tabarakallazi*.

(Abboo Dawood & Nisai)

Hadoor Akram ﷺ always used to recite *Sura Al-Sajda*first and then *Sura Al-Muulk* before going to sleep at night. The Holy Prophet ﷺ Said. "This *Sura Al-Muulk* provides salvation from the torment in grave. *(Tirmizee)*

VIRTUES OF SURA MUZZAMMIL

One who repeatedly recites SURA MUZZAMMIL is blessed with the Ziyarat (vision) of the Holy Prophet (ﷺ); and redeems him of his difficulties & problems. If written & hung round the neck of a patient, it relieves him of his illness.

Daily recitation of this Sura earns increase in wealth, and protects one from dependence & poverty.





سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۱﴾ الرَّحْمٰنِ الرَّحِيْمِ ﴿۲﴾ مٰلِكِ يَوْمِ الدِّيْنِ ﴿۳﴾ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ﴿۴﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿۵﴾ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ۬ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿۷﴾

SURA AL-FAATIHAH

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Praise be to Allah, Lord of the Worlds,
2. The Beneficent, the Merciful.
3. Master of the Day of Judgment,
4. Thee (alone) we worship; Thee (alone) we ask for help.
5. Show us the straight path,
6. The path of those whom Thou hast favoured;
7. Not the (path) of those who are earned Thine anger nor of those who go astray.


اٰیَةُ الْکُرْسِیِّ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَیُّ الْقَیُّوْمُ ۥ لَا تَاْخُذُهٗ سِنَةٌ
وَّلَا نَوْمٌ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ مَنْ
ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ؕ یَعْلَمُ مَا بَیْنَ
اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ
عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ۚ وَسِعَ کُرْسِیُّهُ السَّمٰوٰتِ
وَالْاَرْضَ ۚ وَلَا یَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ﴿۲۵۵﴾

AYATUL KURSEE

(Ayat 255 of Sura Baqara)

In the name of Allah, the Beneficent, the Merciful.

255. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.







FIRST AYAAT OF SURA AL- BAQARA



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ﴿۱﴾ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى

لِّلْمُتَّقِيْنَ ﴿۲﴾ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ

يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۳﴾

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ

مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿۴﴾

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۵﴾

اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ

تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ﴿۶﴾ خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ

وَعَلٰى سَمْعِهِمْ ۖ وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ۫ وَّلَهُمْ

عَذَابٌ عَظِيْمٌ ﴿۷﴾



FIRST AYAAT OF SURA Al- BAQARA

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lam. Mim.

2. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).

3. Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them:

4. And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.

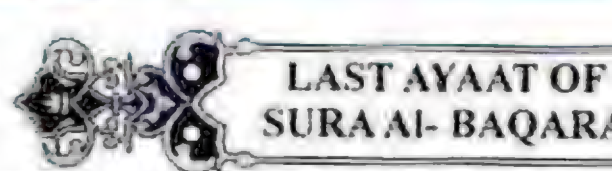
5. These depend on guidance from their Lord. These are the successful.

6. As for the disbelievers, whether thou warn them or thou warn them not it is all one for them; they believe not.

7. Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.







LAST AYAAT OF SURA Al- BAQARA



لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ وَاِنْ تُبْدُوْا

مَا فِیْۤ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ یُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ

فَیَغْفِرُ لِمَنْ یَّشَآءُ وَیُعَذِّبُ مَنْ یَّشَآءُ ؕ وَاللّٰهُ

عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۸۴﴾ اٰمَنَ الرَّسُوْلُ بِمَاۤ اُنْزِلَ

اِلَیْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ

وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۟ لَا نُفَرِّقُ بَیْنَ اَحَدٍ

مِّنْ رُّسُلِهٖ ۟ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرَانَكَ

رَبَّنَا وَاِلَیْكَ الْمَصِیْرُ ﴿۲۸۵﴾ لَا یُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا

وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَیْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا

لَا تُؤَاخِذْنَاۤ اِنْ نَّسِیْنَاۤ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا

تَحْمِلْ عَلَیْنَاۤ اِصْرًا كَمَا حَمَلْتَهٗ عَلَی الَّذِیْنَ

مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ

وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِينَ ﴿٢٨٦﴾

LAST AYAAT OF SURA Al- BAQARA

In the name of Allah, the Beneficent, the Merciful.

284. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He wills, and He will punish whom He wills. Allah is Able to do all things.

285. The messenger believeth in that which hath been revealed unto him from his Lord, and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.

286. Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou art our Protector, and give us victory over the disbelieving folk.





آياتها ٣٠ — ٣٢ سُورَةُ السَّجْدَةِ مَكِّيَّةٌ ٧٥ — رُكُوعَاتُهَا ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ۚ ﴿١﴾ تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ۗ ﴿٢﴾
اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا
مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿٣﴾
اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا
فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۗ مَا لَكُمْ مِّنْ
دُوْنِهٖ مِنْ وَّلِيٍّ وَّلَا شَفِيْعٍ ۗ اَفَلَا تَتَذَكَّرُوْنَ ﴿٤﴾ يُدَبِّرُ
الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ
يَوْمٍ كَانَ مِقْدَارُهٗۤ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿٥﴾ ذٰلِكَ
عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ﴿٦﴾ الَّذِيْۤ
اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ الْاِنْسَانِ مِنْ
طِيْنٍ ۚ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ۚ ﴿٨﴾



SURA AL-SAJDA

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lam. Mim

2. The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.

3. Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright.

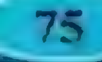
4. Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?

5. He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.

6. Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,

7. Who made all things good which He created, and He began the creation of man from clay;

8. Then He made his seed from a draught of despised fluid;





ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿۹﴾ وَقَالُوْٓا ءَاِذَا
ضَلَلْنَا فِي الْاَرْضِ ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ؕ۬ بَلْ هُمْ
بِلِقَآئِ رَبِّهِمْ كٰفِرُوْنَ ﴿۱۰﴾ قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ
الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿۱۱﴾ وَلَوْ تَرٰٓى
اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ ؕ رَبَّنَآ اَبْصَرْنَا
وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ ﴿۱۲﴾ وَلَوْ
شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَلٰكِنْ حَقَّ الْقَوْلُ
مِنِّيْ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿۱۳﴾
فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۚ اِنَّا نَسِيْنٰكُمْ
وَذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۴﴾ اِنَّمَا
يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا
وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ ۩ ﴿۱۵﴾ تَتَجَافٰى



9. Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!

10. And they say: When we are lost in the earth, how can we then be re-created ? Nay but they are disbelievers in the meeting with their Lord.

11. Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.

12. Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure.

13. And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together.

14. So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what ye used to do.

15. Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful.





جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا ز

وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ

مِّنْ قُرَّةِ اَعْيُنٍ ج جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٧﴾ اَفَمَنْ

كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ط لَا يَسْتَوٗنَ ﴿١٨﴾ اَمَّا

الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ الْمَاْوٰى ز

نُزُلًا بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٩﴾ وَاَمَّا الَّذِيْنَ فَسَقُوْا

فَمَاْوٰىهُمُ النَّارُ ط كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَآ اُعِيْدُوْا

فِيْهَا وَقِيْلَ لَهُمْ ذُوْقُوْا عَذَابَ النَّارِ الَّذِيْ كُنْتُمْ بِهٖ

تُكَذِّبُوْنَ ﴿٢٠﴾ وَلَنُذِيْقَنَّهُمْ مِّنَ الْعَذَابِ الْاَدْنٰى دُوْنَ

الْعَذَابِ الْاَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢١﴾ وَمَنْ اَظْلَمُ مِمَّنْ

ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ عَنْهَا ط اِنَّا مِنَ الْمُجْرِمِيْنَ

مُنْتَقِمُوْنَ ﴿٢٢﴾ وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَلَا تَكُنْ

فِيْ مِرْيَةٍ مِّنْ لِّقَآئِهٖ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَآءِيْلَ ﴿٢٣﴾ ج

16. Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them.

17. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.

18. Is he who is a believer like unto him who is an evil-liver ? They are not alike.

19. But as for those who believe and do good works, for them are the Gardens of Retreat - a welcome (in reward) for what they used to do.

20. And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny.

21. And verily We make them taste the lower punishment before the greater, that haply they may return.

22. And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them. Lo! We shall requite the guilty.

23. We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.

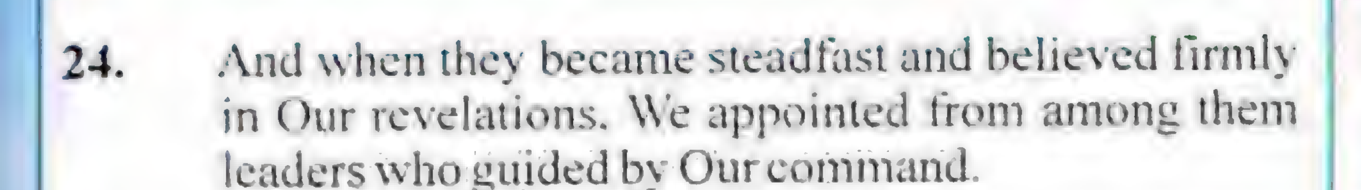


وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ
وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوَلَمْ يَهْدِ
لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ
فِي مَسَاكِنِهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ ۖ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾
أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ
بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ
يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ
يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

٣٦ سُورَةُ يسٓ مَكِّيَّةٌ ٤١ — آياتها ٨٣ — ركوعاتها ٥

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يسٓ ﴿١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾



24. And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command.

25. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

26. Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk ? Lo! therein verily are portents! Will they not then heed ?

27. Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves ? Will they not then see ?

28. And they say: When cometh this victory (of yours) if ye are truthful ?

29. Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.

30. So withdraw from them (O Muhammad), and await (the event). Lo! they (also) are awaiting (it).

SURA YASEEN

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ya Sin.

2. By the wise Qur'an.

3. Lo! thou art of those sent



عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ﴿۴﴾ تَنْزِیْلَ الْعَزِیْزِ الرَّحِیْمِ ﴿۵﴾

لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ﴿۶﴾ لَقَدْ

حَقَّ الْقَوْلُ عَلٰٓی اَكْثَرِهِمْ فَهُمْ لَا یُؤْمِنُوْنَ ﴿۷﴾ اِنَّا جَعَلْنَا

فِیْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِیَ اِلَی الْاَذْقَانِ فَهُمْ

مُّقْمَحُوْنَ ﴿۸﴾ وَجَعَلْنَا مِنْۢ بَیْنِ اَیْدِیْهِمْ سَدًّا وَّمِنْ

خَلْفِهِمْ سَدًّا فَاَغْشَیْنٰهُمْ فَهُمْ لَا یُبْصِرُوْنَ ﴿۹﴾

وَسَوَآءٌ عَلَیْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا

یُؤْمِنُوْنَ ﴿۱۰﴾ اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِیَ

الرَّحْمٰنَ بِالْغَیْبِ ۚ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّاَجْرٍ كَرِیْمٍ ﴿۱۱﴾

اِنَّا نَحْنُ نُحْیِ الْمَوْتٰی وَنَكْتُبُ مَا قَدَّمُوْا وَاٰثَارَهُمْ ؕ

وَكُلَّ شَیْءٍ اَحْصَیْنٰهُ فِیْٓ اِمَامٍ مُّبِیْنٍ ﴿۱۲﴾ وَاضْرِبْ

لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْیَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ﴿۱۳﴾

اِذْ اَرْسَلْنَآ اِلَیْهِمُ اثْنَیْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ

4. On a straight path,

5. A revelation of the Mighty, the Merciful,

6. That thou mayst warn a folk whose fathers were not warned, so they are heedless.

7. Already hath the judgment, (for their infidelity) proved true of most of them, for they believe not.

8. Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.

9. And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.

10. Whether thou warn them or thou warn them not, it is alike for them, for they believe not.

11. Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.

12. Lo! We it is Who bring the dead to life. We record that which they send before (them, and their footprints. And all things We have kept in a clear Register.

13. Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;





فَقَالُوْٓا اِنَّآ اِلَيْكُمْ مُّرْسَلُوْنَ ﴿١٤﴾ قَالُوْا مَآ اَنْتُمْ اِلَّا بَشَرٌ

مِّثْلُنَا ۙ وَمَآ اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ ۙ اِنْ اَنْتُمْ اِلَّا

تَكْذِبُوْنَ ﴿١٥﴾ قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ ﴿١٦﴾

وَمَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿١٧﴾ قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ

لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ

اَلِيْمٌ ﴿١٨﴾ قَالُوْا طَآئِرُكُمْ مَّعَكُمْ ۭ اَئِنْ ذُكِّرْتُمْ ۭ بَلْ

اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿١٩﴾ وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ

رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ﴿٢٠﴾ ۙ

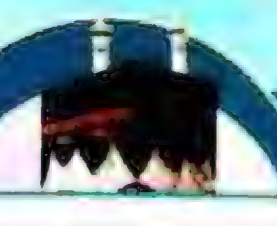
اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ﴿٢١﴾

وَمَالِيَ لَآ اَعْبُدُ الَّذِيْ فَطَرَنِيْ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٢٢﴾

ءَاَتَّخِذُ مِنْ دُوْنِهٖٓ اٰلِهَةً اِنْ يُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا

تُغْنِ عَنِّيْ شَفَاعَتُهُمْ شَيْـًٔا وَّلَا يُنْقِذُوْنِ ﴿٢٣﴾ ۚ اِنِّيْٓ اِذًا لَّفِيْ

ضَلٰلٍ مُّبِيْنٍ ﴿٢٤﴾ اِنِّيْٓ اٰمَنْتُ بِرَبِّكُمْ فَاسْمَعُوْنِ ﴿٢٥﴾ ۭ



قِيْلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يٰلَيْتَ قَوْمِيْ يَعْلَمُوْنَ ﴿۲۶﴾
بِمَا غَفَرَ لِيْ رَبِّيْ وَجَعَلَنِيْ مِنَ الْمُكْرَمِيْنَ ﴿۲۷﴾ وَمَآ اَنْزَلْنَا
عَلٰى قَوْمِهٖ مِنْۢ بَعْدِهٖ مِنْ جُنْدٍ مِّنَ السَّمَآءِ وَمَا كُنَّا
مُنْزِلِيْنَ ﴿۲۸﴾ اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ
خٰمِدُوْنَ ﴿۲۹﴾ يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَاْتِيْهِمْ مِّنْ
رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۳۰﴾ اَلَمْ يَرَوْا كَمْ
اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ اَنَّهُمْ اِلَيْهِمْ لَا يَرْجِعُوْنَ ﴿۳۱﴾
وَاِنْ كُلٌّ لَّمَّا جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿۳۲﴾ وَاٰيَةٌ لَّهُمُ
الْاَرْضُ الْمَيْتَةُ ۚۖ اَحْيَيْنٰهَا وَاَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ
يَاْكُلُوْنَ ﴿۳۳﴾ وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ
وَّفَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ﴿۳۴﴾ لِيَاْكُلُوْا مِنْ ثَمَرِهٖ ۙ وَمَا
عَمِلَتْهُ اَيْدِيْهِمْ ۗ اَفَلَا يَشْكُرُوْنَ ﴿۳۵﴾ سُبْحٰنَ الَّذِيْ
خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ



26. It was said (unto him): Enter paradise. He said: Would that my people knew

27. With what (munificence) my Lord hath pardoned me and made me of the honoured ones!

28. We sent not down against his people after him a host from heaven, nor do We ever send.

29. It was but one Shout, and lo! they were extinct.

30. Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him!

31. Have they not seen how many generations We destroyed before them, which indeed returned not unto them:

32. But all, without exception, will be brought before Us.

33. A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;

34. And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,

35. That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?





وَمِمَّا لَا يَعْلَمُوْنَ ﴿۳۶﴾ وَاٰيَةٌ لَّهُمُ الَّيْلُ ۚۖ نَسْلَخُ مِنْهُ النَّهَارَ

فَاِذَا هُمْ مُّظْلِمُوْنَ ﴿۳۷﴾ وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا ؕ ذٰلِكَ

تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۳۸﴾ وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ

كَالْعُرْجُوْنِ الْقَدِيْمِ ﴿۳۹﴾ لَا الشَّمْسُ يَنْۢبَغِيْ لَهَاۤ اَنْ تُدْرِكَ

الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ؕ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿۴۰﴾

وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ﴿۴۱﴾

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ﴿۴۲﴾ وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا

صَرِيْخَ لَهُمْ وَلَا هُمْ يُنْقَذُوْنَ ﴿۴۳﴾ اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا

اِلٰى حِيْنٍ ﴿۴۴﴾ وَاِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ

وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۴۵﴾ وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ

مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿۴۶﴾ وَاِذَا

قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ الَّذِيْنَ كَفَرُوْا

لِلَّذِيْنَ اٰمَنُوْۤا اَنُطْعِمُ مَنْ لَّوْ يَشَآءُ اللّٰهُ اَطْعَمَهٗۤ ۖ اِنْ

36. Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!

37. A token unto them is night. We strip it of the day, and lo! they are in darkness.

38. And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.

39. And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.

40. It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.

41. And a token unto them is that We bear their offspring in the laden ship,

42. And have created for them of the like thereof whereon they ride.

43. And if We will, We drown them, and there is no help for them, neither can they be saved;

44. Unless by mercy from Us and as comfort for a while.

45. When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless).

46. Never came a token of the tokens of their Lord to them, but they did turn away from it!



اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٤٧﴾ وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ

اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٨﴾ مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً

تَاْخُذُهُمْ وَهُمْ يَخِصِّمُوْنَ ﴿٤٩﴾ فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً

وَّلَآ اِلٰٓى اَهْلِهِمْ يَرْجِعُوْنَ ﴿٥٠﴾ وَنُفِخَ فِى الصُّوْرِ فَاِذَا هُمْ

مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ ﴿٥١﴾ قَالُوْا يٰوَيْلَنَا مَنْۢ

بَعَثَنَا مِنْ مَّرْقَدِنَا ۜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ

الْمُرْسَلُوْنَ ﴿٥٢﴾ اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ جَمِيْعٌ

لَّدَيْنَا مُحْضَرُوْنَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَّلَا

تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٤﴾ اِنَّ اَصْحٰبَ الْجَنَّةِ الْيَوْمَ

فِيْ شُغُلٍ فٰكِهُوْنَ ﴿٥٥﴾ هُمْ وَاَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْاَرَآئِكِ

مُتَّكِـُٔوْنَ ﴿٥٦﴾ لَهُمْ فِيْهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُوْنَ ﴿٥٧﴾

سَلٰمٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿٥٨﴾ وَامْتَازُوا الْيَوْمَ اَيُّهَا

الْمُجْرِمُوْنَ ﴿٥٩﴾ اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا

47. And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He willed, would feed ? Ye are in naught else than error manifest.

48. And they say: When will this promise be fulfilled, if ye are truthful ?

49. They await but one Shout, which will surprise them while they are disputing.

50. Then they cannot make bequest, nor can they return to their own folk.

51. And the trumpet is blown and lo! from the graves they hie unto their Lord,

52. Crying: Woe upon us! Who hath raised us from our place of sleep ? This is that which the Beneficent did promise, and the messengers spoke truth.

53. It is but one Shout, and behold them brought together before Us!

54. This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.

55. Lo! those who merit paradise this day are happily employed,

56. They and their wives, in pleasant shade, on thrones reclining;

57. Theirs the fruit (of their good deeds) and theirs (all) that they ask;

58. The word from a Merciful Lord (for them) is: Peace!

59. But avaunt ye, O ye guilty, this day!





وقف غفران

الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۶۰﴾ وَّاَنِ اعْبُدُوْنِیْ ؕ هٰذَا
صِرَاطٌ مُّسْتَقِيْمٌ ﴿۶۱﴾ وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ؕ اَفَلَمْ
تَكُوْنُوْا تَعْقِلُوْنَ ﴿۶۲﴾ هٰذِهٖ جَهَنَّمُ الَّتِیْ كُنْتُمْ تُوْعَدُوْنَ ﴿۶۳﴾
اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۶۴﴾ اَلْيَوْمَ نَخْتِمُ عَلٰۤی
اَفْوَاهِهِمْ وَتُكَلِّمُنَاۤ اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا
كَانُوْا يَكْسِبُوْنَ ﴿۶۵﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰۤی اَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَاَنّٰی يُبْصِرُوْنَ ﴿۶۶﴾ وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰی مَكَانَتِهِمْ
فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ﴿۶۷﴾ ع وَمَنْ نُّعَمِّرْهُ
نُنَكِّسْهُ فِی الْخَلْقِ ؕ اَفَلَا يَعْقِلُوْنَ ﴿۶۸﴾ وَمَا عَلَّمْنٰهُ الشِّعْرَ
وَمَا يَنْۢبَغِیْ لَهٗ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ﴿۶۹﴾ لِّيُنْذِرَ
مَنْ كَانَ حَيًّا وَّيَحِقَّ الْقَوْلُ عَلَی الْكٰفِرِيْنَ ﴿۷۰﴾
اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَاۤ اَنْعَامًا
فَهُمْ لَهَا مٰلِكُوْنَ ﴿۷۱﴾ وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ



60. Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe! -

61. But that ye worship Me ? That was the right path.

62. Yet he hath led astray of you a great multitude. Had ye then no sense ?

63. This is hell which ye were promised (if ye followed him).

64. Burn therein this day for that ye disbelieved.

65. This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.

66. And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen ?

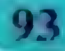
67. And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.

68. He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense ?

69. And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture making plain,

70. To warn whosoever liveth, and that the word may be fulfilled against the disbelievers.

71. Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners.





وَمِنْهَا يَأْكُلُوْنَ ﴿٧٢﴾ وَلَهُمْ فِيْهَا مَنَافِعُ وَمَشَارِبُ ؕ اَفَلَا
يَشْكُرُوْنَ ﴿٧٣﴾ وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ
يُنْصَرُوْنَ ﴿٧٤﴾ لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ
مُّحْضَرُوْنَ ﴿٧٥﴾ فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ
وَمَا يُعْلِنُوْنَ ﴿٧٦﴾ اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ
فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ؕ
قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ﴿٧٨﴾ قُلْ يُحْيِيْهَا
الَّذِيْٓ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ؕ وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمُۨ ﴿٧٩﴾
الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ نَارًا فَاِذَآ اَنْتُمْ
مِّنْهُ تُوْقِدُوْنَ ﴿٨٠﴾ اَوَلَيْسَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
بِقٰدِرٍ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ ؕ بَلٰى ۗ وَهُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿٨١﴾
اِنَّمَآ اَمْرُهٗٓ اِذَآ اَرَادَ شَيْـًٔا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿٨٢﴾
فَسُبْحٰنَ الَّذِيْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٨٣﴾

وقف لازم

وقف غفران

72. And have subdued them unto them, so that some of them they have for riding, some for food ?

73. Benefits and (divers) drinks have they from them. Will they not then give thanks ?

74. And they have taken (other) gods beside Allah, in order that they may be helped.

75. It is not in their power to help them; but they (the worshippers) are unto them a host in arms.

76. So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.

77. Hath not man seen that We have created him from a drop of seed ? Yet lo! he is an open opponent.

78. And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away ?

79. Say: He will revive them Who produced them at the first, for He is Knower of every creation.

80. Who hath appointed for you fire from the green tree, and behold! ye kindle from it.

81. Is not He Who created the heavens and the earth Able to create the like of them ? Aye, that He is! for He is the All-Wise Creator,

82. But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.

83. Therefor Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.





آیاتها ٥٩ — ٤٤ سُوْرَةُ الدُّخَانِ مَكِّيَّةٌ ٦٤ — رکوعاتها ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

حٰمٓ ۚ ﴿١﴾ وَالْكِتٰبِ الْمُبِيْنِ ﴿٢﴾ اِنَّآ اَنْزَلْنٰهُ فِیْ لَيْلَةٍ مُّبٰرَكَةٍ
اِنَّا كُنَّا مُنْذِرِيْنَ ﴿٣﴾ فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ﴿٤﴾ اَمْرًا
مِّنْ عِنْدِنَا ؕ اِنَّا كُنَّا مُرْسِلِيْنَ ﴿٥﴾ رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّهٗ
هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦﴾ رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۘ
اِنْ كُنْتُمْ مُّوْقِنِيْنَ ﴿٧﴾ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ؕ رَبُّكُمْ وَرَبُّ
اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿٨﴾ بَلْ هُمْ فِیْ شَكٍّ يَّلْعَبُوْنَ ﴿٩﴾ فَارْتَقِبْ
يَوْمَ تَاْتِی السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ﴿١٠﴾ يَّغْشَی النَّاسَ ؕ هٰذَا
عَذَابٌ اَلِيْمٌ ﴿١١﴾ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ﴿١٢﴾ اَنّٰی
لَهُمُ الذِّكْرٰی وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ
وَقَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ﴿١٤﴾ اِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا
اِنَّكُمْ عَآئِدُوْنَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰی ۚ اِنَّا

وقف لازم

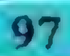


SURA Al-DOOKHAN

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ha. Mim.
2. By the Scripture that maketh plain
3. Lo! We revealed it on a blessed night - Lo! We are ever warning -
4. Whereon every wise command is made clear
5. As a command from Our presence - Lo! We are ever sending -
6. A mercy from thy Lord. Lo! He, even He is the Hearer, the Knower.
7. Lord of the heavens and the earth and all that is between them, if ye would be sure.
8. There is no God save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.
9. Nay, but they play in doubt.
10. But watch thou (O Muhammad) for the day when the sky will produce visible smoke
11. That will envelop the people. This will be a painful torment.
12. (Then they will say): Our Lord relieve us of the torment. Lo! we are believers.
13. How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them.
14. And they had turned away from him and said: One taught (by others), a madman ?
15. Lo! We withdraw the torment a little. Lo! ye return (to disbelief).





مُنۡتَقِمُوۡنَ ﴿۱۶﴾ وَلَقَدۡ فَتَنَّا قَبۡلَهُمۡ قَوۡمَ فِرۡعَوۡنَ وَجَآءَهُمۡ
رَسُوۡلٌ كَرِيۡمٌ ﴿۱۷﴾ اَنۡ اَدُّوۡۤا اِلَىَّ عِبَادَ اللّٰهِ ؕ اِنِّىۡ لَـكُمۡ رَسُوۡلٌ
اَمِيۡنٌ ﴿۱۸﴾ وَّاَنۡ لَّا تَعۡلُوۡا عَلَى اللّٰهِ ۚ اِنِّىۡۤ اٰتِيۡكُمۡ بِسُلۡطٰنٍ
مُّبِيۡنٍ ﴿۱۹﴾ وَاِنِّىۡ عُذۡتُ بِرَبِّىۡ وَرَبِّكُمۡ اَنۡ تَرۡجُمُوۡنِ ﴿۲۰﴾
وَاِنۡ لَّمۡ تُؤۡمِنُوۡا لِىۡ فَاعۡتَزِلُوۡنِ ﴿۲۱﴾ فَدَعَا رَبَّهٗۤ اَنَّ هٰٓؤُلَاۤءِ
قَوۡمٌ مُّجۡرِمُوۡنَ ﴿۲۲﴾ فَاَسۡرِ بِعِبَادِىۡ لَيۡلًا اِنَّكُمۡ مُّتَّبَعُوۡنَ ﴿۲۳﴾
وَاتۡرُكِ الۡبَحۡرَ رَهۡوًا ؕ اِنَّهُمۡ جُنۡدٌ مُّغۡرَقُوۡنَ ﴿۲۴﴾ كَمۡ تَرَكُوۡا
مِنۡ جَنّٰتٍ وَّعُيُوۡنٍ ﴿۲۵﴾ وَّزُرُوۡعٍ وَّمَقَامٍ كَرِيۡمٍ ﴿۲۶﴾ وَّنَعۡمَةٍ
كَانُوۡا فِيۡهَا فٰكِهِيۡنَ ﴿۲۷﴾ كَذٰلِكَ ۚ وَاَوۡرَثۡنٰهَا قَوۡمًا اٰخَرِيۡنَ ﴿۲۸﴾ فَمَا
بَكَتۡ عَلَيۡهِمُ السَّمَآءُ وَالۡاَرۡضُ وَمَا كَانُوۡا مُنۡظَرِيۡنَ ﴿۲۹﴾
وَلَقَدۡ نَجَّيۡنَا بَنِىۡۤ اِسۡرَآءِيۡلَ مِنَ الۡعَذَابِ الۡمُهِيۡنِ ﴿۳۰﴾ مِنۡ
فِرۡعَوۡنَ ؕ اِنَّهٗ كَانَ عَالِيًا مِّنَ الۡمُسۡرِفِيۡنَ ﴿۳۱﴾ وَلَقَدِ اخۡتَرۡنٰهُمۡ
عَلٰى عِلۡمٍ عَلَى الۡعٰلَمِيۡنَ ﴿۳۲﴾ وَاٰتَيۡنٰهُمۡ مِّنَ الۡاٰيٰتِ مَا فِيۡهِ





16. On the day when We shall seize them with the greater seizure. (then) in truth We shall punish.
17. And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger.
18. Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you.
19. And saying: Be not proud against Allah. Lo! I bring you a clear warrant.
20. And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death.
21. And if ye put no faith in me, then let me go.
22. And he cried unto his Lord, (saying): These are guilty folk.
23. Then (his Lord commanded): Take away My slaves by night. Lo! ye will be followed,
24. And leave the sea behind at rest, for lo! they are a drowned host.
25. How many were the gardens and the watersprings that they left behind,
26. And the cornlands and the goodly sites
27. And pleasant things wherein they took delight!
28. Even so (it was), and We made it an inheritance for other folk:
29. And the heaven and the earth wept not for them, nor were they reprieved.
30. And We delivered the Children of Israel from the shameful doom:
31. (We delivered them) from Pharaoh. Lo! he was a tyrant of the wanton ones.
32. And We chose them, purposely, above (all) creatures.





بَلٰٓؤٌا مُّبِيْنٌ ﴿۳۳﴾ اِنَّ هٰٓؤُلَآءِ لَيَقُوْلُوْنَ ﴿۳۴﴾ اِنْ هِيَ اِلَّا مَوْتَتُنَا

الْاُوْلٰى وَمَا نَحْنُ بِمُنْشَرِيْنَ ﴿۳۵﴾ فَاْتُوْا بِاٰبَآئِنَآ اِنْ كُنْتُمْ

صٰدِقِيْنَ ﴿۳۶﴾ اَهُمْ خَيْرٌ اَمْ قَوْمُ تُبَّعٍ ۙ وَّالَّذِيْنَ مِنْ قَبْلِهِمْ ۭ

اَهْلَكْنٰهُمْ ۡ اِنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿۳۷﴾ وَمَا خَلَقْنَا السَّمٰوٰتِ

وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ﴿۳۸﴾ مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ

وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۳۹﴾ اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ

اَجْمَعِيْنَ ﴿۴۰﴾ ۙ يَوْمَ لَا يُغْنِيْ مَوْلًى عَنْ مَّوْلًى شَيْـًٔا وَّلَا هُمْ

يُنْصَرُوْنَ ﴿۴۱﴾ ۙ اِلَّا مَنْ رَّحِمَ اللّٰهُ ۭ اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۴۲﴾

اِنَّ شَجَرَتَ الزَّقُّوْمِ ﴿۴۳﴾ ۙ طَعَامُ الْاَثِيْمِ ﴿۴۴﴾ ښ كَالْمُهْلِ ڔ يَغْلِيْ فِي

الْبُطُوْنِ ﴿۴۵﴾ ۙ كَغَلْيِ الْحَمِيْمِ ﴿۴۶﴾ خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَاۗءِ

الْجَحِيْمِ ﴿۴۷﴾ ڦ ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿۴۸﴾ ۭ

ذُقْ ڌ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿۴۹﴾ اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ

تَمْتَرُوْنَ ﴿۵۰﴾ اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ﴿۵۱﴾ ۙ فِيْ

33. And We gave them portents wherein was a clear trial.
34. Lo! these, forsooth, are saying:
35. There is naught but our first death, and we shall not be raised again.
36. Bring back our fathers, if ye speak the truth!
37. Are they better, or the folk of Tubb'a and those before them ? We destroyed them, for surely they were guilty.
38. And We created not the heavens and the earth, and all that is between them, in play.
39. We created them not save with truth; but most of them know not.
40. Assuredly the Day of Decision is the term for all of them,
41. A day when friend can in naught avail friend, nor can they be helped,
42. Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful.
43. Lo! the tree of Zaqqum,
44. The food of the sinner!
45. Like molten brass, it seetheth in their bellies
46. As the seething of boiling water.
47. (And it will be said): Take him and drag him to the midst of hell,
48. Then pour upon his head the torment of boiling water.
49. (Saying): Taste! Lo! thou wast forsooth the mighty, the noble!
50. Lo! this is that whereof ye used to doubt.
51. Lo! those who kept their duty will be in a place secured.



جَنّٰتٍ وَّعُيُوْنٍ ﴿۵۲﴾ يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ
مُّتَقٰبِلِيْنَ ﴿۵۳﴾ كَذٰلِكَ ۟ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ﴿۵۴﴾
يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ﴿۵۵﴾ لَا يَذُوْقُوْنَ فِيْهَا
الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَوَقٰهُمْ عَذَابَ الْجَحِيْمِ ﴿۵۶﴾ فَضْلًا
مِّنْ رَّبِّكَ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۵۷﴾ فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ
لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۵۸﴾ فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿۵۹﴾

سُوْرَةُ الْفَتْحِ مَدَنِيَّةٌ

اٰیَاتُهَا ۲۹ — ۴۸ — ۱۱۱ — رُکُوْعَاتُهَا ۴

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ﴿۱﴾ لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ
ذَنْۢبِكَ وَمَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا
مُّسْتَقِيْمًا ﴿۲﴾ وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ﴿۳﴾ هُوَ الَّذِيْٓ اَنْزَلَ
السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ
وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۴﴾





52. Amid gardens and watersprings.

53. Attired in silk and silk embroidery, facing one another.

54. Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.

55. They call therein for every fruit in safety.

56. They taste not death therein, save the first death. And He hath saved them from the doom of hell.

57. A bounty from thy Lord. That is the supreme triumph.

58. And We have made (this Scripture) easy in thy language only that they may heed.

59. Wait then (O Muhammad). Lo! they (too) are waiting.

SURA ALFATH

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. Lo! We have given thee (O Muhammad) a signal victory,

2. That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path.

3. And that Allah may help thee with strong help -

4. He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise -



لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ

عِندَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ

دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ

جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا

وَنَذِيرًا ﴿٨﴾ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ۚ

وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا

يُبَايِعُونَ اللَّهَ ۚ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا

يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ

فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ

الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ



5. That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph -

6. And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.

7. Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.

8. Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner,

9. That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.

10. Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.



بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ؕ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ
مِّنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ؕ بَلْ
كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝١١ بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ
الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلٰۤى اَهْلِيْهِمْ اَبَدًا وَّزُيِّنَ ذٰلِكَ فِيْ
قُلُوْبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ ۖۚ وَكُنْتُمْ قَوْمًۢا بُوْرًا ۝١٢ وَمَنْ
لَّمْ يُؤْمِنْۢ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّاۤ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ۝١٣
وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ
يَّشَآءُ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝١٤ سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا
انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ يُرِيْدُوْنَ
اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ؕ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ
مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ؕ بَلْ كَانُوْا لَا
يَفْقَهُوْنَ اِلَّا قَلِيْلًا ۝١٥ قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ
سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ

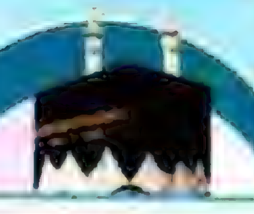
11. Those of the wandering Arabs who were left behind will tell thee: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit ? Nay, but Allah is ever Aware of what ye do.

12. Nay, but ye deemed that the messenger and the believers would never return to their own folk, and that was made fairseeming in your hearts, and ye did think an evil thought, and ye were worthless folk.

13. And so for him who believeth not in Allah and His messenger - Lo! We have prepared a flame for disbelievers.

14. And Allah's is the Sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful.

15. Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little.



يُسْلِمُوْنَ ۚ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَاِنْ

تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ﴿۱۶﴾ لَيْسَ

عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ

حَرَجٌ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ

تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ﴿۱۷﴾ لَقَدْ

رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ

فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ

فَتْحًا قَرِيْبًا ﴿۱۸﴾ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ اللّٰهُ عَزِيْزًا

حَكِيْمًا ﴿۱۹﴾ وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ

هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ

وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿۲۰﴾ وَّاُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا

قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ﴿۲۱﴾

وَلَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ

16. Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom.

17. There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom.

18. Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;

19. And much booty that they will capture. Allah is ever Mighty, Wise.

20. Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path.

21. And other (gain), which ye have not been able to achieve, Allah will compass it. Allah is Able to do all things.



وَلِيًّا وَّلَا نَصِيْرًا ﴿٢٢﴾ سُنَّةَ اللّٰهِ الَّتِىْ قَدْ خَلَتْ مِنْ قَبْلُ ۖۚ وَ

لَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٢٣﴾ وَهُوَ الَّذِىْ كَفَّ اَيْدِيَهُمْ

عَنْكُمْ وَاَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ

عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿٢٤﴾ هُمُ الَّذِيْنَ

كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوْفًا

اَنْ يَّبْلُغَ مَحِلَّهٗ ؕ وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ

لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَـُٔوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ

بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللّٰهُ فِىْ رَحْمَتِهٖ مَنْ يَّشَآءُ ۚ لَوْ تَزَيَّلُوْا

لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ﴿٢٥﴾ اِذْ جَعَلَ الَّذِيْنَ

كَفَرُوْا فِىْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ

سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَلْزَمَهُمْ كَلِمَةَ

التَّقْوٰى وَكَانُوْۤا اَحَقَّ بِهَا وَاَهْلَهَا ؕ وَكَانَ اللّٰهُ بِكُلِّ شَىْءٍ

عَلِيْمًا ﴿٢٦﴾ ؏ لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ

22. And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper.

23. It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.

24. And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Mecca, after He had made you victors over them. Allah is Seer of what ye do.

25. These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.

26. When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.



الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ
وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ
دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿۲۷﴾ هُوَ الَّذِيْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى
وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ﴿۲۸﴾
مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ
بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ؗ
سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي
التَّوْرٰىةِ ۛۖ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۛ۫ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ
فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ
لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۲۹﴾

معانقة ١٥

27. Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand.

28. He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.

29. Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.



آیاتها ٧٨ — ٥٥ سُورَةُ الرَّحْمٰنِ مَدَنِيَّةٌ ٩٧ — رکوعاتها ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلرَّحْمٰنُ ۝١ عَلَّمَ الْقُرْاٰنَ ۝٢ خَلَقَ الْاِنْسَانَ ۝٣ عَلَّمَهُ
الْبَيَانَ ۝٤ اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝٥ وَّالنَّجْمُ وَالشَّجَرُ
يَسْجُدٰنِ ۝٦ وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۝٧ اَلَّا تَطْغَوْا
فِى الْمِيْزَانِ ۝٨ وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا
الْمِيْزَانَ ۝٩ وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۝١٠ فِيْهَا فَاكِهَةٌ
وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۝١١ وَالْحَبُّ ذُو الْعَصْفِ
وَالرَّيْحَانُ ۝١٢ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝١٣ خَلَقَ
الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝١٤ وَخَلَقَ الْجَآنَّ مِنْ
مَّارِجٍ مِّنْ نَّارٍ ۝١٥ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝١٦ رَبُّ
الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۝١٧ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝١٨
مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ۝١٩ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ۝٢٠



SURA AL-RAHMAAN

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. The Beneficent
2. Hath made known the Qur'an.
3. He hath created man.
4. He hath taught him utterance.
5. The sun and the moon are made punctual.
6. The stars and the trees adore.
7. And the sky He hath uplifted; and He hath set the measure,
8. That ye exceed not the measure,
9. But observe the measure strictly, nor fall short thereof.
10. And the earth hath He appointed for (His) creatures,
11. Wherein are fruit and sheathed palm-trees,
12. Husked grain and scented herb.
13. Which is it, of the favours of your Lord, that ye deny ?
14. He created man of clay like the potter's,
15. And the jinn did He create of smokeless fire.
16. Which is it, of the favours of your Lord, that ye deny ?
17. Lord of the two Easts, and Lord of the two Wests!
18. Which is it, of the favours of your Lord, that ye deny ?
19. He hath loosed the two seas. They meet.
20. There is a barrier between them. They encroach not (one upon the other).







فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۲۱﴾ یَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ
وَالْمَرْجَانُ ﴿۲۲﴾ فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۲۳﴾ وَلَهُ الْجَوَارِ
الْمُنْشَئٰتُ فِی الْبَحْرِ کَالْاَعْلَامِ ﴿۲۴﴾ فَبِاَیِّ اٰلَآءِ رَبِّکُمَا
تُکَذِّبٰنِ ﴿۲۵﴾ کُلُّ مَنْ عَلَیْهَا فَانٍ ﴿۲۶﴾ وَّیَبْقٰی وَجْهُ
رَبِّکَ ذُو الْجَلٰلِ وَالْاِکْرَامِ ﴿۲۷﴾ فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۲۸﴾
یَسْـَٔلُهٗ مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ کُلَّ یَوْمٍ هُوَ فِیْ شَاْنٍ ﴿۲۹﴾
فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۳۰﴾ سَنَفْرُغُ لَکُمْ اَیُّهَ
الثَّقَلٰنِ ﴿۳۱﴾ فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۳۲﴾ یٰمَعْشَرَ الْجِنِّ
وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ
وَالْاَرْضِ فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿۳۳﴾ فَبِاَیِّ
اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۳۴﴾ یُرْسَلُ عَلَیْکُمَا شُوَاظٌ مِّنْ نَّارٍ
وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿۳۵﴾ فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۳۶﴾
فَاِذَا انْشَقَّتِ السَّمَآءُ فَکَانَتْ وَرْدَةً کَالدِّهَانِ ﴿۳۷﴾ فَبِاَیِّ



21. Which is it, of the favours of your Lord, that ye deny ?

22. There cometh forth from both of them the pearl and coral-stone.

23. Which is it, of the favours of your Lord, that ye deny ?

24. His are the ships displayed upon the sea, like banners.

25. Which is it, of the favours of your Lord, that ye deny ?

26. Everyone that is thereon will pass away;

27. There remaineth but the Countenance of thy Lord of Might and Glory.

28. Which is it, of the favours of your Lord, that ye deny ?

29. All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.

30. Which is it, of the favours of your Lord, that ye deny ?

31. We shall dispose of you, O ye two dependents (man and jinn).

32. Which is it, of the favours of your Lord, that ye deny ?

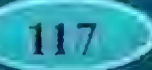
33. O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.

34. Which is it, of the favours of your Lord, that ye deny ?

35. There will be sent, against you both, heat of fire and flash of brass, and ye will not escape.

36. Which is it, of the favours of your Lord, that ye deny ?

37. And when the heaven splitteth asunder and becometh rosy like red hide -





الله

اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ
إِنْسٌ وَّلَا جَآنٌّ ﴿٣٩﴾ فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٠﴾ يُعْرَفُ
الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْأَقْدَامِ ﴿٤١﴾
فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٢﴾ هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ
بِهَا الْمُجْرِمُوْنَ ﴿٤٣﴾ يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ﴿٤٤﴾
فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ
جَنَّتٰنِ ﴿٤٦﴾ فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٧﴾ ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾
فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٩﴾ فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ ﴿٥٠﴾
فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥١﴾ فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ
زَوْجٰنِ ﴿٥٢﴾ فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٣﴾ مُتَّكِـِٔيْنَ عَلٰى
فُرُشٍۢ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَا الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٥﴾ فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ
لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ اٰلَآءِ رَبِّكُمَا



38. Which is it, of the favours of your Lord, that ye deny?

39. On that day neither man nor jinni will be questioned of his sin.

40. Which is it, of the favours of your Lord, that ye deny ?

41. The guilty will be known by their marks, and will be taken by the forelocks and the feet.

42. Which is it, of the favours of your Lord, that ye deny ?

43. This is hell which the guilty deny.

44. They go circling round between it and fierce, boiling water.

45. Which is it, of the favours of your Lord, that ye deny ?

46. But for him who feareth the standing before his Lord there are two gardens.

47. Which is it, of the favours of your Lord, that ye deny ?

48. Of spreading branches.

49. Which is it, of the favours of your Lord, that ye deny ?

50. Wherein are two fountains flowing.

51. Which is it, of the favours of your Lord, that ye deny ?

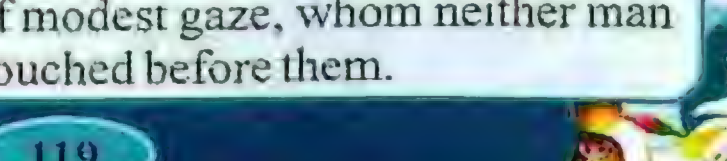
52. Wherein is every kind of fruit in pairs.

53. Which is it, of the favours of your Lord, that ye deny ?

54. Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.

55. Which is it, of the favours of your Lord, that ye deny ?

56. Therein are those of modest gaze, whom neither man nor jinni will have touched before them.







تُكَذِّبٰنِ ﴿۵۷﴾ كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ ﴿۵۸﴾ فَبِاَىِّ

اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۵۹﴾ هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿۶۰﴾

فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۶۱﴾ وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿۶۲﴾

فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۶۳﴾ مُدْهَآمَّتٰنِ ﴿۶۴﴾ فَبِاَىِّ اٰلَآءِ

رَبِّكُمَا تُكَذِّبٰنِ ﴿۶۵﴾ فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ﴿۶۶﴾ فَبِاَىِّ

اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۶۷﴾ فِيْهِمَا فَاكِهَةٌ وَّنَخْلٌ وَّرُمَّانٌ ﴿۶۸﴾

فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۶۹﴾ فِيْهِنَّ خَيْرٰتٌ حِسَانٌ ﴿۷۰﴾

فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۱﴾ حُوْرٌ مَّقْصُوْرٰتٌ فِى الْخِيَامِ ﴿۷۲﴾

فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۳﴾ لَمْ يَطْمِثْهُنَّ اِنْسٌ

قَبْلَهُمْ وَلَا جَآنٌّ ﴿۷۴﴾ فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۵﴾

مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّعَبْقَرِىٍّ حِسَانٍ ﴿۷۶﴾

فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۷﴾ تَبٰرَكَ اسْمُ رَبِّكَ

ذِى الْجَلٰلِ وَالْاِكْرَامِ ﴿۷۸﴾





57. Which is it, of the favours of your Lord, that ye deny ?
58. (In beauty) like the jacynth and the coral-stone.
59. Which is it, of the favours of your Lord, that ye deny ?
60. Is the reward of goodness aught save goodness ?
61. Which is it, of the favours of your Lord, that ye deny ?
62. And beside them are two other gardens,
63. Which is it, of the favours of your Lord, that ye deny ?
64. Dark green with foliage.
65. Which is it, of the favours of your Lord, that ye deny ?
66. Wherein are two abundant springs.
67. Which is it, of the favours of your Lord, that ye deny ?
68. Wherein is fruit, the date-palm and pomegranate.
69. Which is it, of the favours of your Lord, that ye deny ?
70. Wherein (are found) the good and beautiful -
71. Which is it, of the favours of your Lord, that ye deny ?
72. Fair ones, close-guarded in pavilions -
73. Which is it, of the favours of your Lord, that ye deny ?
74. Whom neither man nor jinni will have touched before them -
75. Which is it, of the favours of your Lord, that ye deny ?
76. Reclining on green cushions and fair carpets.
77. Which is it, of the favours of your Lord, that ye deny ?
78. Blessed be the name of thy Lord, Mighty and glorious!





آیاتها ٩٦ ‏ سُوْرَةُ الْوَاقِعَةِ مَكِّيَّةٌ ٤٦ ‏ رکوعاتها ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾ وَّبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَآءً مُّنْۢبَثًّا ﴿٦﴾ وَّكُنْتُمْ أَزْوَاجًا ثَلٰثَةً ﴿٧﴾ فَأَصْحٰبُ الْمَيْمَنَةِ ۙ مَآ أَصْحٰبُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحٰبُ الْمَشْـَٔمَةِ ۙ مَآ أَصْحٰبُ الْمَشْـَٔمَةِ ﴿٩﴾ وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ﴿١٠﴾ أُولٰٓئِكَ الْمُقَرَّبُوْنَ ﴿١١﴾ فِيْ جَنّٰتِ النَّعِيْمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ الْأَوَّلِيْنَ ﴿١٣﴾ وَقَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ﴿١٤﴾ عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ﴿١٥﴾ مُّتَّكِـِٔيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ﴿١٦﴾ يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ﴿١٧﴾ بِأَكْوَابٍ وَّأَبَارِيْقَ ۙ وَكَأْسٍ مِّنْ مَّعِيْنٍ ﴿١٨﴾ لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ﴿١٩﴾ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ﴿٢١﴾ وَحُوْرٌ عِيْنٌ ﴿٢٢﴾

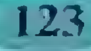


SURA AL-WAQIAHH

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. When the event befalleth -
2. There is no denying that it will befall -
3. Abasing (some), exalting (others);
4. When the earth is shaken with a shock
5. And the hills are ground to powder
6. So that they become a scattered dust.
7. And ye will be three kinds:
8. (First) those on the right hand; what of those on the right hand ?
9. And (then) those on the left hand; what of those on the left hand ?
10. And the foremost in the race, the foremost in the race:
11. Those are they who will be brought nigh
12. In gardens of delight;
13. A multitude of those of old
14. And a few of those of later time.
15. On lined couches,
16. Reclining therein face to face.
17. There wait on them immortal youths
18. With bowls and ewers and a cup from a pure spring
19. Wherefrom they get no aching of the head nor any madness,
20. And fruit that they prefer
21. And flesh of fowls that they desire.
22. And (there are) fair ones with wide, lovely eyes,



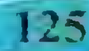


كَاَمۡثَالِ اللُّؤۡلُؤِ الۡمَكۡنُوۡنِ ﴿۲۳﴾ جَزَآءًۢ بِمَا كَانُوۡا
يَعۡمَلُوۡنَ ﴿۲۴﴾ لَا يَسۡمَعُوۡنَ فِيۡهَا لَغۡوًا وَّلَا تَاۡثِيۡمًا ﴿۲۵﴾ اِلَّا
قِيۡلًا سَلٰمًا سَلٰمًا ﴿۲۶﴾ وَاَصۡحٰبُ الۡيَمِيۡنِ ۙ مَاۤ اَصۡحٰبُ
الۡيَمِيۡنِ ﴿۲۷﴾ فِىۡ سِدۡرٍ مَّخۡضُوۡدٍ ﴿۲۸﴾ وَّطَلۡحٍ مَّنۡضُوۡدٍ ﴿۲۹﴾
وَّظِلٍّ مَّمۡدُوۡدٍ ﴿۳۰﴾ وَّمَآءٍ مَّسۡكُوۡبٍ ﴿۳۱﴾ وَّفَاكِهَةٍ كَثِيۡرَةٍ ﴿۳۲﴾
لَّا مَقۡطُوۡعَةٍ وَّلَا مَمۡنُوۡعَةٍ ﴿۳۳﴾ وَّفُرُشٍ مَّرۡفُوۡعَةٍ ﴿۳۴﴾
اِنَّاۤ اَنۡشَاۡنٰهُنَّ اِنۡشَآءً ﴿۳۵﴾ فَجَعَلۡنٰهُنَّ اَبۡكَارًا ﴿۳۶﴾ عُرُبًا
اَتۡرَابًا ﴿۳۷﴾ لِّاَصۡحٰبِ الۡيَمِيۡنِ ﴿۳۸﴾ ثُلَّةٌ مِّنَ الۡاَوَّلِيۡنَ ﴿۳۹﴾
وَثُلَّةٌ مِّنَ الۡاٰخِرِيۡنَ ﴿۴۰﴾ وَاَصۡحٰبُ الشِّمَالِ ۙ مَاۤ اَصۡحٰبُ
الشِّمَالِ ﴿۴۱﴾ فِىۡ سَمُوۡمٍ وَّحَمِيۡمٍ ﴿۴۲﴾ وَّظِلٍّ مِّنۡ يَّحۡمُوۡمٍ ﴿۴۳﴾
لَّا بَارِدٍ وَّلَا كَرِيۡمٍ ﴿۴۴﴾ اِنَّهُمۡ كَانُوۡا قَبۡلَ ذٰلِكَ مُتۡرَفِيۡنَ ﴿۴۵﴾
وَكَانُوۡا يُصِرُّوۡنَ عَلَى الۡحِنۡثِ الۡعَظِيۡمِ ﴿۴۶﴾ وَكَانُوۡا
يَقُوۡلُوۡنَ ۙ اَئِذَا مِتۡنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا

ع ۳۸ ۱۴



23. Like unto hidden pearls,
24. Reward for what they used to do.
25. There hear they no vain speaking nor recrimination
26. (Naught) but the saying: Peace, (and again) Peace.
27. And those on the right hand; what of those on the right hand ?
28. Among thornless lote-trees
29. And clustered plantains,
30. And spreading shade,
31. And water gushing,
32. And fruit in plenty
33. Neither out of reach nor yet forbidden,
34. And raised couches;
35. Lo! We have created them a (new) creation
36. And made them virgins,
37. Lovers, friends,
38. For those on the right hand;
39. A multitude of those of old
40. And a multitude of those of later time.
41. And those on the left hand: What of those on the left hand ?
42. In scorching wind and scalding water
43. And shadow of black smoke,
44. Neither cool nor refreshing.
45. Lo! heretofore they were effete with luxury
46. And used to persist in the awful sin.





لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ الْأَوَّلِينَ

وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَعْلُومٍ ﴿٥٠﴾

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ

مِنْ شَجَرٍ مِنْ زَقُّومٍ ﴿٥٢﴾ فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَارِبُونَ

عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾

هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا

تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ أَأَنْتُمْ تَخْلُقُونَهُ

أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ

وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ

وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ

الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ

حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ

47. And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,

48. And also our forefathers?

49. Say (unto them, O Muhammad): Lo! those of old and those of later time

50. Will all be brought together to the tryst of an appointed day.

51. Then lo! ye, the erring, the deniers,

52. Ye verily will eat of a tree called Zaqqum

53. And will fill your bellies therewith;

54. And thereon ye will drink of boiling water,

55. Drinking even as the camel drinketh.

56. This will be their welcome on the Day of Judgment.

57. We created you. Will ye then admit the truth?

58. Have ye seen that which ye emit?

59. Do ye create it or are We the Creator?

60. We mete out death among you, and We are not to be outrun,

61. That We may transfigure you and make you what ye know not.

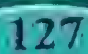
62. And verily ye know the first creation. Why, then, do ye not reflect?

63. Have ye seen that which ye cultivate?

64. Is it ye who foster it, or are We the Fosterer?

65. If We willed, We verily could make it chaff, then would ye cease not to exclaim:

66. Lo! we are laden with debt!





مَحْرُومُونَ ﴿٦٧﴾ أَفَرَءَيْتُمُ الْمَآءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ
أَنزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَآءُ
جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَءَيْتُمُ النَّارَ الَّتِي
تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ الْمُنشِـُٔونَ ﴿٧٢﴾
نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ
بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ فَلَآ أُقْسِمُ بِمَوَٰقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ
لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي
كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ
مِّن رَّبِّ الْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا الْحَدِيثِ أَنتُم
مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾
فَلَوْلَآ إِذَا بَلَغَتِ الْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَآ إِن
كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَآ إِن كُنتُمْ



67. Nay, but we are deprived!

68. Have ye observed the water which ye drink ?

69. Is it ye who shed it from the raincloud, or are We the Shedder ?

70. If We willed We verily could make it bitter. Why then, give ye not thanks ?

71. Have ye observed the fire which ye strike out;

72. Was it ye who made the tree thereof to grow, or were We the grower ?

73. We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.

74. Therefor (O Muhammad), praise the name of thy Lord, the Tremendous.

75. Nay, I swear by the places of the stars -

76. And lo! that verily is a tremendous oath, if ye but knew -

77. That (this) is indeed a noble Qur'an

78. In a Book kept hidden

79. Which none toucheth save the purified,

80. A revelation from the Lord of the Worlds.

81. Is it this Statement that ye scorn,

82. And make denial thereof your livelihood ?

83. Why, then, when (the soul) cometh up to the throat (of the dying)

84. And ye are at that moment looking

85. And We are nearer unto him than ye are, but ye see not

86. Why then, if ye are not in bondage (unto Us),





صٰدِقِيْنَ ﴿٨٧﴾ فَاَمَّآ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ﴿٨٨﴾ فَرَوْحٌ
وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيْمٍ ﴿٨٩﴾ وَاَمَّآ اِنْ كَانَ مِنْ اَصْحٰبِ
الْيَمِيْنِ ﴿٩٠﴾ فَسَلٰمٌ لَّكَ مِنْ اَصْحٰبِ الْيَمِيْنِ ﴿٩١﴾ وَاَمَّآ
اِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ
حَمِيْمٍ ﴿٩٣﴾ وَّتَصْلِيَةُ جَحِيْمٍ ﴿٩٤﴾ اِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِ ﴿٩٥﴾
فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٩٦﴾

آياتها ٣٠ — ٦٧ سُوْرَةُ الْمُلْكِ مَكِّيَّةٌ ٧٧ — ركوعاتها ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ ۡ وَهُوَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرُۨ ﴿١﴾ الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ
اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ﴿٢﴾ الَّذِيْ خَلَقَ
سَبْعَ سَمٰوٰتٍ طِبَاقًا ۭ مَا تَرٰى فِيْ خَلْقِ الرَّحْمٰنِ مِنْ
تَفٰوُتٍ ۭ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ﴿٣﴾ ثُمَّ



87. Do ye not force it back, if ye are truthful ?

88. Thus if he is of those brought nigh,

89. Then breath of life. and plenty, and a Garden of delight.

90. And if he is of those on the right hand,

91. Then (the greeting) "Peace be unto thee" from those on the right hand.

92. But if he is of the rejecters, the erring,

93. Then the welcome will be boiling water

94. And roasting at hell-fire.

95. Lo! this is certain truth.

96. Therefor (O Muhammad) praise the name of thy Lord, the Tremendous.

SURA AL-MUULK

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.

2. Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,

3. Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts ?





ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا

وَّهُوَ حَسِيْرٌ ﴿۴﴾ وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ وَجَعَلْنٰهَا

رُجُوْمًا لِّلشَّيٰطِيْنِ وَاَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ ﴿۵﴾

وَلِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ؕ وَبِئْسَ

الْمَصِيْرُ ﴿۶﴾ اِذَآ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّهِيَ

تَفُوْرُ ۙ﴿۷﴾ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ؕ كُلَّمَآ اُلْقِيَ فِيْهَا فَوْجٌ

سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ﴿۸﴾ قَالُوْا بَلٰى قَدْ جَآءَنَا

نَذِيْرٌ ۙ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۚۖ اِنْ

اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ﴿۹﴾ وَقَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا

كُنَّا فِيْٓ اَصْحٰبِ السَّعِيْرِ ﴿۱۰﴾ فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا

لِّاَصْحٰبِ السَّعِيْرِ ﴿۱۱﴾ اِنَّ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ

لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ ﴿۱۲﴾ وَاَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ؕ

اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۳﴾ اَلَا يَعْلَمُ مَنْ خَلَقَ ؕ وَ



4. Then look again and yet again, thy sight will return unto thee weakened and made dim.

5. And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.

6. And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!

7. When they are flung therein they hear its roaring as it boileth up,

8. As it would burst with rage. Whenever a (fresh) host is flung therein the wardens thereof ask them: Came there unto you no warner ?

9. They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.

10. And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.

11. So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.

12. Lo! those who fear their Lord in secret, theirs will be forgiveness and a great reward.

13. And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men).





ع ۱۴ ۱

هُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿۱۴﴾ هُوَ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا

فَامْشُوْا فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖ ؕ وَاِلَيْهِ النُّشُوْرُ ﴿۱۵﴾

ءَاَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا

هِيَ تَمُوْرُ ﴿۱۶﴾ اَمْ اَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يُّرْسِلَ عَلَيْكُمْ

حَاصِبًا ؕ فَسَتَعْلَمُوْنَ كَيْفَ نَذِيْرِ ﴿۱۷﴾ وَلَقَدْ كَذَّبَ الَّذِيْنَ

مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيْرِ ﴿۱۸﴾ اَوَلَمْ يَرَوْا اِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ

وَّيَقْبِضْنَ ؔ مَا يُمْسِكُهُنَّ اِلَّا الرَّحْمٰنُ ؕ اِنَّهٗ بِكُلِّ شَيْءٍۭ بَصِيْرٌ ﴿۱۹﴾

اَمَّنْ هٰذَا الَّذِيْ هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُوْنِ

الرَّحْمٰنِ ؕ اِنِ الْكٰفِرُوْنَ اِلَّا فِيْ غُرُوْرٍ ﴿۲۰﴾ ج اَمَّنْ هٰذَا الَّذِيْ

يَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهٗ ۚ بَلْ لَّجُّوْا فِيْ عُتُوٍّ وَّنُفُوْرٍ ﴿۲۱﴾ اَفَمَنْ

يَّمْشِيْ مُكِبًّا عَلٰى وَجْهِهٖٓ اَهْدٰٓى اَمَّنْ يَّمْشِيْ سَوِيًّا عَلٰى

صِرَاطٍ مُّسْتَقِيْمٍ ﴿۲۲﴾ قُلْ هُوَ الَّذِيْٓ اَنْشَاَكُمْ وَجَعَلَ لَكُمُ

السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿۲۳﴾ قُلْ هُوَ

14. Should He not know what He created ? And He is the Subtile, the Aware.

15. He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead).

16. Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed ?

17. Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane ? But ye shall know the manner of My warning.

18. And verily those before them denied, then (see) the manner of My wrath (with them)!

19. Have they not seen the birds above them spreading out their wings and closing them ? Naught upholdeth them save the Beneficent. Lo! He is Seer of all things.

20. Or who is he that will be an army unto you to help you instead of the Beneficent ? The disbelievers are in naught but illusion.

21. Or who is he that will provide for you if He should withhold His providence ? Nay, but they are set in pride and frowardness.

22. Is he who goeth groping on his face more rightly guided, or he who walketh upright on a straight road ?

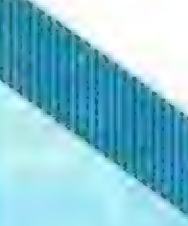
23. Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!





الَّذِیْ ذَرَاَكُمْ فِی الْاَرْضِ وَ اِلَیْهِ تُحْشَرُوْنَ ﴿۲۴﴾ وَ یَقُوْلُوْنَ
مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۲۵﴾ قُلْ اِنَّمَا الْعِلْمُ عِنْدَ
اللّٰهِ ۪ وَ اِنَّمَاۤ اَنَا نَذِیْرٌ مُّبِیْنٌ ﴿۲۶﴾ فَلَمَّا رَاَوْهُ زُلْفَةً سِیْٓـَٔتْ
وُجُوْهُ الَّذِیْنَ كَفَرُوْا وَ قِیْلَ هٰذَا الَّذِیْ كُنْتُمْ بِهٖ
تَدَّعُوْنَ ﴿۲۷﴾ قُلْ اَرَءَیْتُمْ اِنْ اَهْلَكَنِیَ اللّٰهُ وَ مَنْ مَّعِیَ
اَوْ رَحِمَنَا ۙ فَمَنْ یُّجِیْرُ الْكٰفِرِیْنَ مِنْ عَذَابٍ اَلِیْمٍ ﴿۲۸﴾
قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَ عَلَیْهِ تَوَكَّلْنَا ۚ فَسَتَعْلَمُوْنَ
مَنْ هُوَ فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۲۹﴾ قُلْ اَرَءَیْتُمْ اِنْ اَصْبَحَ
مَآؤُكُمْ غَوْرًا فَمَنْ یَّاْتِیْكُمْ بِمَآءٍ مَّعِیْنٍ ﴿۳۰﴾ ع

ع ۲ ۱۶ ۲



24. Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered.

25. And they say: When (will) this promise (be fulfilled), if ye are truthful ?

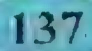
26. Say: The knowledge is with Allah only, and I am but a plain warner;

27. But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call.

28. Say (O Muhammad): Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us, still, who will protect the disbelievers from a painful doom ?

29. Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest.

30. Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water ?







آياتها ٢٠ — ٧٣ سُورَةُ الْمُزَّمِّلِ مَكِّيَّة ٣ — ركوعاتها ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الْمُزَّمِّلُ ۙ﴿۱﴾ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ﴿۲﴾ نِّصْفَهٗۤ اَوِ انْقُصْ
مِنْهُ قَلِيْلًا ۙ﴿۳﴾ اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ؕ﴿۴﴾ اِنَّا سَنُلْقِيْ
عَلَيْكَ قَوْلًا ثَقِيْلًا ﴿۵﴾ اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّ اَقْوَمُ
قِيْلًا ؕ﴿۶﴾ اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ؕ﴿۷﴾ وَاذْكُرِ اسْمَ رَبِّكَ وَ
تَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ؕ﴿۸﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَاۤ اِلٰهَ اِلَّا هُوَ
فَاتَّخِذْهُ وَكِيْلًا ﴿۹﴾ وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا
جَمِيْلًا ﴿۱۰﴾ وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيْلًا ﴿۱۱﴾
اِنَّ لَدَيْنَاۤ اَنْكَالًا وَّجَحِيْمًا ۙ﴿۱۲﴾ وَّطَعَامًا ذَا غُصَّةٍ وَّعَذَابًا اَلِيْمًا ۗ﴿۱۳﴾
يَوْمَ تَرْجُفُ الْاَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا ﴿۱۴﴾
اِنَّاۤ اَرْسَلْنَاۤ اِلَيْكُمْ رَسُوْلًا ۙ شَاهِدًا عَلَيْكُمْ كَمَاۤ اَرْسَلْنَاۤ اِلٰى
فِرْعَوْنَ رَسُوْلًا ؕ﴿۱۵﴾ فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا



SURA MUZZAMMIL

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. O thou wrapped up in thy raiment!
2. Keep vigil the night long, save a little -
3. A half thereof, or abate a little thereof
4. Or add (a little) thereto - and chant the Qur'an in measure,
5. For we shall charge thee with a word of weight.
6. Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.
7. Lo! thou hast by day a chain of business.
8. So remember the name of thy Lord and devote thyself with a complete devotion -
9. Lord of the East and the West; there is no God save Him; so choose thou Him alone for thy defender -
10. And bear with patience what they utter, and part from them with a fair leave- taking.
11. Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile.
12. Lo! with Us are heavy fetters and a raging fire,
13. And food which choketh (the partaker), and a painful doom
14. On the day when the earth and the hills rock, and the hills become a heap of running sand.
15. Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger.



وَّبِيْلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ

شِيْبًا ﴿١٧﴾ السَّمَآءُ مُنْفَطِرٌ بِهٖ ؕ كَانَ وَعْدُهٗ مَفْعُوْلًا ﴿١٨﴾ اِنَّ هٰذِهٖ

تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿١٩﴾ اِنَّ رَبَّكَ يَعْلَمُ

اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَنِصْفَهٗ وَثُلُثَهٗ وَطَآئِفَةٌ

مِّنَ الَّذِيْنَ مَعَكَ ؕ وَاللّٰهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَ ؕ عَلِمَ اَنْ لَّنْ

تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ ؕ عَلِمَ

اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى ۙ وَاٰخَرُوْنَ يَضْرِبُوْنَ فِى الْاَرْضِ

يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ ۙ وَاٰخَرُوْنَ يُقَاتِلُوْنَ فِىْ سَبِيْلِ

اللّٰهِ ۖ فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ ۙ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

وَاَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ؕ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ

خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا ؕ وَاسْتَغْفِرُوا

اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٢٠﴾



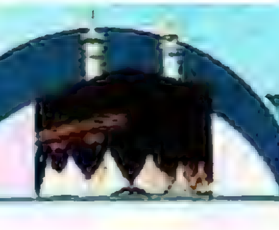
16. But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip.

17. Then how, if ye disbelieve, will ye protect yourselves upon the day which will turn children grey,

18. The very heaven being then rent asunder. His promise is to be fulfilled.

19. Lo! This is a Reminder. Let him who will, then, choose a way unto his Lord.

20. Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-due, and (so) lend unto Allah a goodly loan. Whatsoever good ye send before you for your souls, ye will find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.



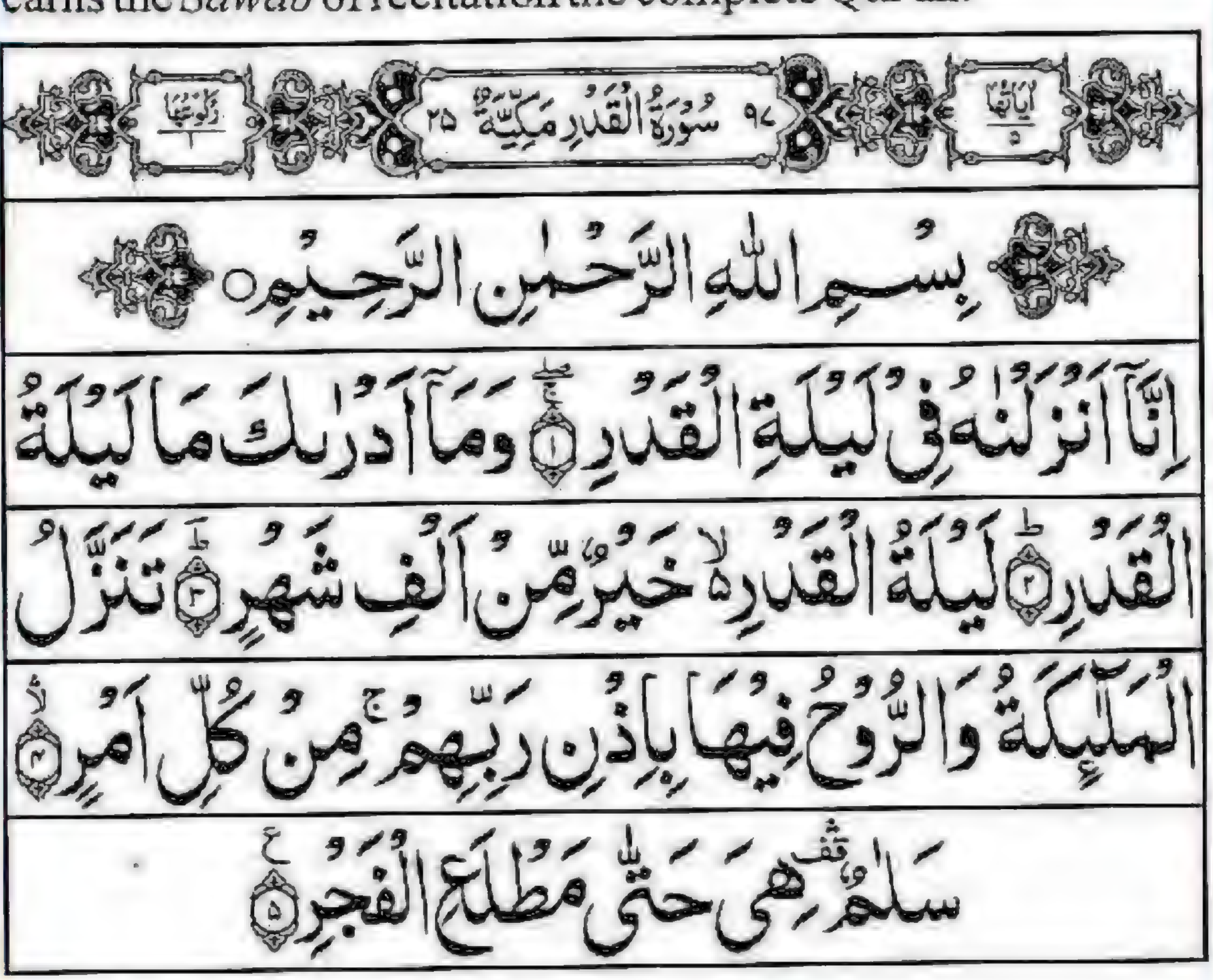
SURA AL-QADAR & IT'S VIRTUES

Revealed at Mecca

According to the saying of the Holy Prophet ﷺ *Sura Al-Qadar* is reckoned equivalent to one fourth of the Qur'an.

(Kanzul Aamaal)

As such recitation of this blessed *Sura* four times earns the *Sawab* of recitation the complete Qur'an.



آياتها ٥ ‏ ٩٧ سُورَةُ الْقَدْرِ مَكِّيَّةٌ ٢٥ ‏ ركوعها ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّآ أَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَآ أَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلٰمٌ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿٥﴾

In the name of Allah, the Beneficent, the Merciful.

1. Lo! We revealed it on the Night of Predestination.
2. Ah, what will convey unto thee what the Night of Power is!
3. The Night of Power is better than a thousand months.
4. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees.
5. (The night is) Peace until the rising of the dawn.

SURA AL-ZILZAAL & IT'S VIRTUES

Revealed at Mecca

According to the saying of the Holy Prophet ﷺ *Sura Al-Zilzaal* is reckoned equivalent to half Qur'an. *(Tirmizee)*

As such recitation of this *Sura* twice earns the *Sawab* of recitation of the complete Qur'an.

اٰيَاتُهَا ٨ ۝ ٩٩ سُوْرَةُ الزِّلْزَالِ مَدَنِيَّةٌ ٩٣ ۝ رُكُوْعُهَا ١
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ﴿١﴾ وَاَخْرَجَتِ الْاَرْضُ
اَثْقَالَهَا ﴿٢﴾ وَقَالَ الْاِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ
اَخْبَارَهَا ﴿٤﴾ بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ﴿٥﴾ يَوْمَئِذٍ يَّصْدُرُ
النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ﴿٦﴾ فَمَنْ يَّعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ﴿٧﴾ وَمَنْ يَّعْمَلْ مِثْقَالَ
ذَرَّةٍ شَرًّا يَّرَهٗ ﴿٨﴾

In the name of Allah, the Beneficent, the Merciful.

1. When Earth is shaken with her (final) earthquake
2. And Earth yieldeth up her burdens,
3. And man saith: What aileth her ?
4. That day she will relate her chronicles,





5. Because thy Lord inspireth her.
6. That day mankind will issue forth in scattered groups to be shown their deeds.
7. And whoso doeth good an atom's weight will see it then,
8. And whoso doeth ill an atom's weight will see it then.

SURA AL-AADIYAAT & IT'S VIRTUES

Revealed at Mecca

According to the saying of the Holy Prophet ﷺ *Sura Al-Aadiyaat* is reckoned equivalent to half Qur'an.

(Tafseer Mawahibur Rhaman vol.7 page267)

As such recitation of this *Sura* twice earns the *Sawab* of recitation of the complete Qur'an.

ركوعها ١ ﴿١٠٠﴾ سُوْرَةُ الْعٰدِيٰتِ مَكِّيَّةٌ ﴿١٤﴾ اٰياتها ١١
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَالْعٰدِيٰتِ ضَبْحًا ﴿١﴾ فَالْمُوْرِيٰتِ قَدْحًا ﴿٢﴾ فَالْمُغِيْرٰتِ
صُبْحًا ﴿٣﴾ فَاَثَرْنَ بِهٖ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهٖ جَمْعًا ﴿٥﴾ اِنَّ
الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ﴿٦﴾ وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ﴿٧﴾
وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ﴿٨﴾ اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِى
الْقُبُوْرِ ﴿٩﴾ وَحُصِّلَ مَا فِى الصُّدُوْرِ ﴿١٠﴾ اِنَّ رَبَّهُمْ بِهِمْ
يَوْمَئِذٍ لَّخَبِيْرٌ ﴿١١﴾

ع ١١ ٢٥

In the name of Allah, the Beneficent, the Merciful.

1. By the snorting courses,
2. Striking sparks of fire
3. And scouring to the raid at dawn,
4. Then, therewith, with their trail of dust,
5. Cleaving, as one, the centre (of the foe),
6. Lo! man is an ingrate unto his Lord
7. And lo! he is a witness unto that;
8. And lo! in the love of wealth he is violent.
9. Knoweth he not that, when the contents of the graves are poured forth
10. And the secrets of the breasts are made known,
11. On that day will their Lord be perfectly informed concerning them.

SURA AL-TAKAASUUR & IT'S VIRTUES

Revealed at Mecca

The recitation of this *Sura* once earns the *Sawab* of recitation of 1000 *Ayaat* of the complete Qur'an.



In the name of Allah, the Beneficent, the Merciful.

1. Rivalry in worldly increase distracteth you
2. Until ye come to the graves.
3. Nay, but ye will come to know!
4. Nay, but ye will come to know!
5. Nay, would that ye knew (now) with a sure knowledge!
6. For ye will behold hell-fire.
7. Aye, ye will behold it with sure vision.
8. Then, on that day, ye will be asked concerning pleasure.

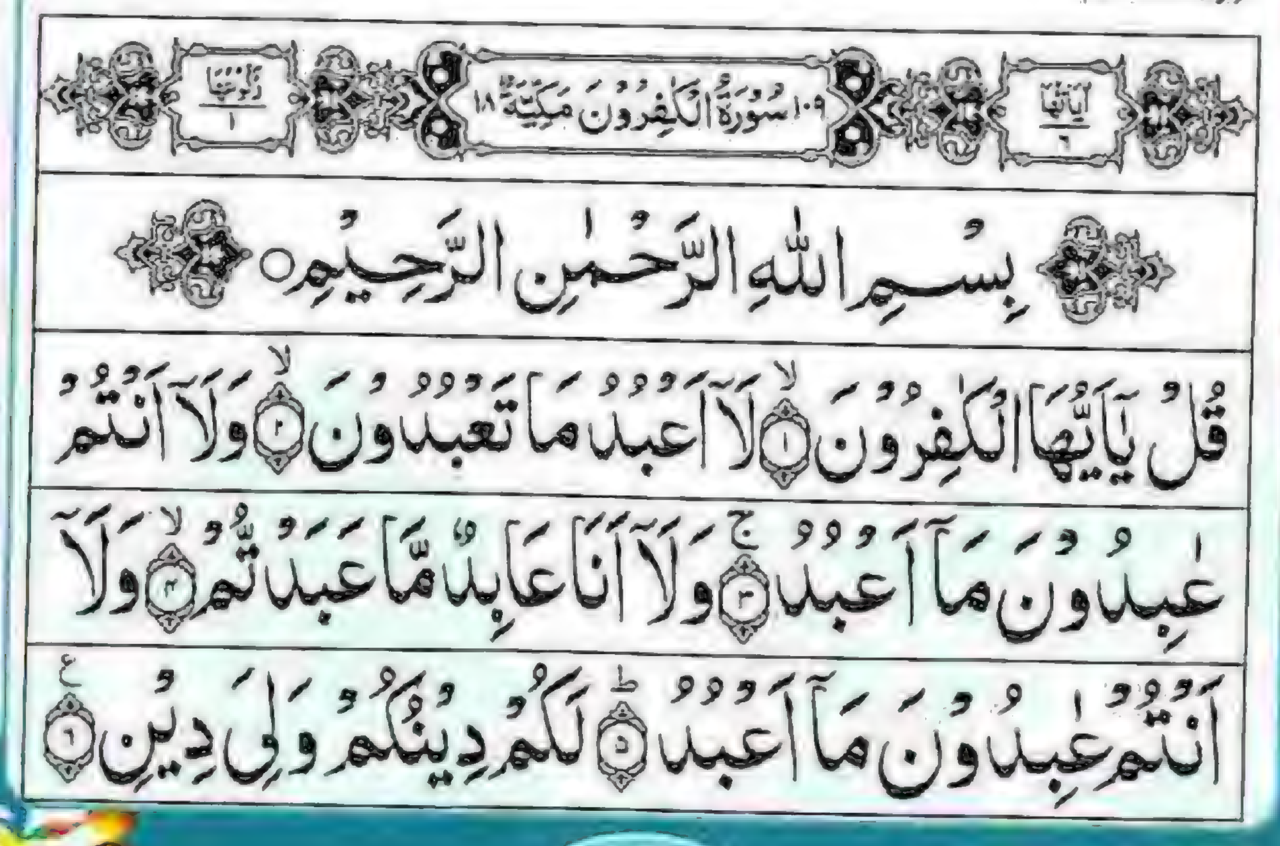
SURA AL-KAFIROON & IT'S VIRTUES

Revealed at Mecca

Hadrat Aayesha Siddiqa has stated that Rasool Akram said that "*Sura Al-Kafiroon & Sura Ikhlass* are the two best *Suras* for recitation in the two *rak'ats of Sunna of Salatul Fajar.*"

It is stated in one of the narrations that some Sahaba requested the Holy Prophet to let them know some invocation that they should recite just before going to sleep; in reply which the Holy Prophet advised them to recite *Sura Al-Kafiroon.*

(Tirmizey)


رُكُوْعُهَا ١ — ١٠٩ سُوْرَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ ١٨ — اٰيَاتُهَا ٦

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ﴿١﴾ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ﴿٢﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ﴿٣﴾ وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ﴿٤﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ﴿٥﴾ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿٦﴾

In the name of Allah, the Beneficent, the Merciful.

1. Say: O disbelievers!
2. I worship not that which ye worship;
3. Nor worship ye that which I worship.
4. And I shall not worship that which ye worship.
5. Nor will ye worship that which I worship.
6. Unto you your religion, and unto me my religion.

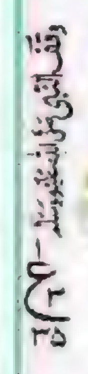
SURA AL-NASR & IT'S VIRTUES

Revealed at Al-Madinah

According to the saying of the Holy Prophet ﷺ Hadith this *Sura* is reckoned equivalent to one fourth of the Qur'an. *(Tirmizey)*

As such recitation of this *Sura* 4 times earns the *Sawab* of recitation the full Qur'an.





In the name of Allah, the Beneficent, the Merciful.

1. When Allah's succour and the triumph cometh
2. And thou seest mankind entering the religion of Allah in troops,
3. Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.



SURA IKHLASS & IT'S VIRTUES

Revealed at Mecca

There are many virtues of the *Sura Al-Ikhales* as recorded in *Ahadithe Mubarika*, some of which are quoted below.

The Holy Prophet ﷺ said that a house is made in Jannat for a person who recites this *Sura* 10 times.

(Kanz vol.1, page.585)

The Holy Prophet ﷺ said; "One who recites 12 times after the morning prayer, earns the *Sawab* of reciting the full Qur'an 4 times. Such a person is the most venerable among all persons on earth provided he desists from sins."

(Kanzul aamal vol.1, page.559)

The Holy Prophet ﷺ said, "A person who recites *Sura Ikhlass* 50 times, the Most Elevated Allah shall forgive his (minor) sins of 50 years."

(Kanzul aamal vol.1, page.585)

The Holy Prophet ﷺ said that an individual who recites 100 times in prayers or otherwise shall be issued a commandment of acquittal from Hell.

(Kanzul aamal vol.1, page.585)

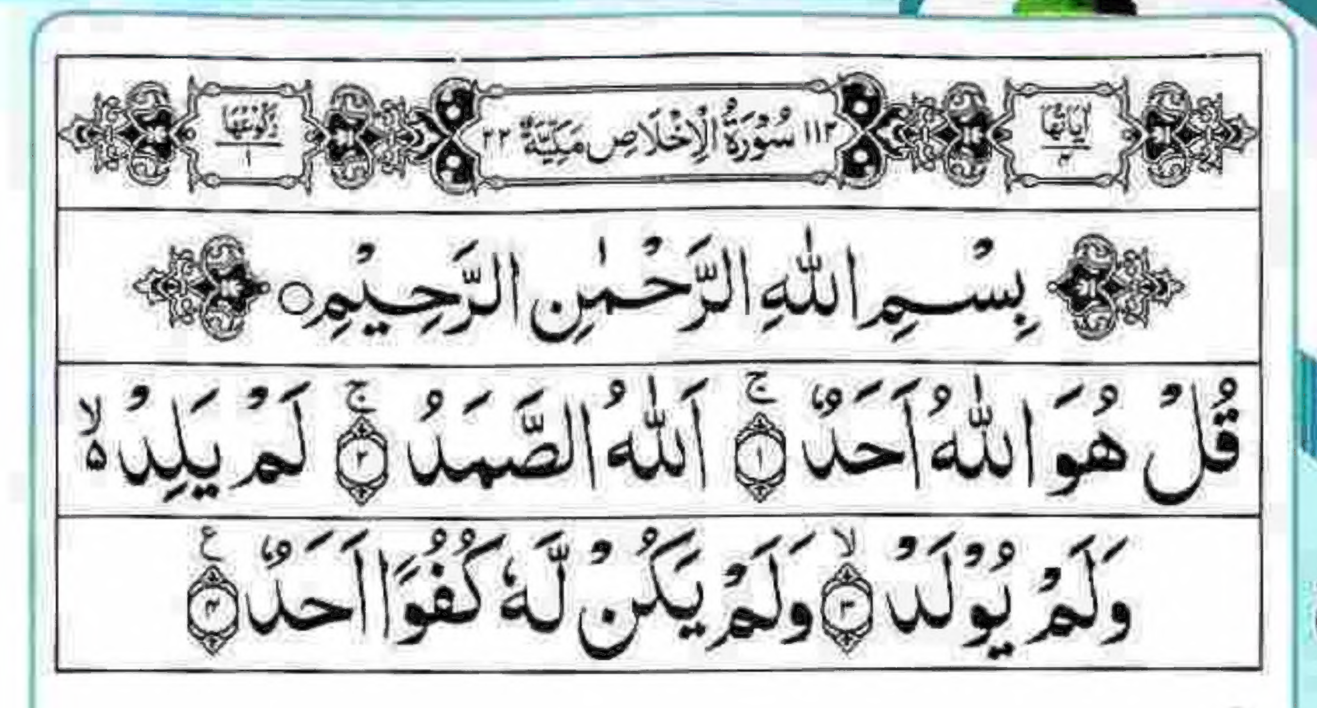
Hadoore Akram ﷺ said that a person who recites 200 times, his minor sins of 200 years shall be forgiven.

(Kanzul aamal vol.1, page.586)

Hadrat Abu Huraira رضي الله عنه has narrated that once the Holy Prophet ﷺ asked the Sahaba رضي الله عنهم to collect, and listen to his recitation of 1/3 of the Qur'an. When the Sahaba رضي الله عنهم geathered, the Holy Prophet ﷺ came and recited *Sura Al-Ikhales*, and said, "This *Sura* is equivalent to one third of the Qur'an.

(Muslim)

As such recitation of this *Sura Ikhlass* 6 times earns the *Sawab* of reciting the complete Qur'an twice.



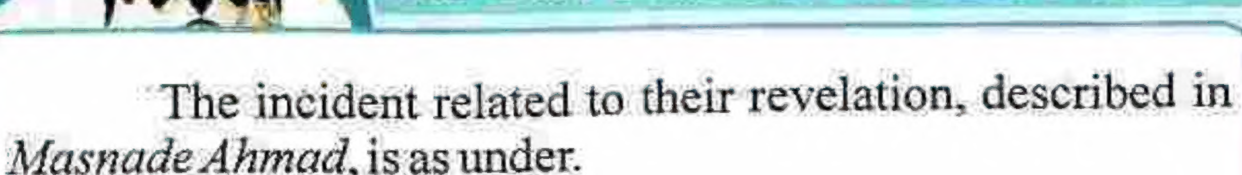
In the name of Allah, the Beneficent, the Merciful.

1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begetteth not nor was begotten.
4. And there is none comparable unto Him.

SURA AL-FALUQ & SURA AL-NASS & IT'S VIRTUES

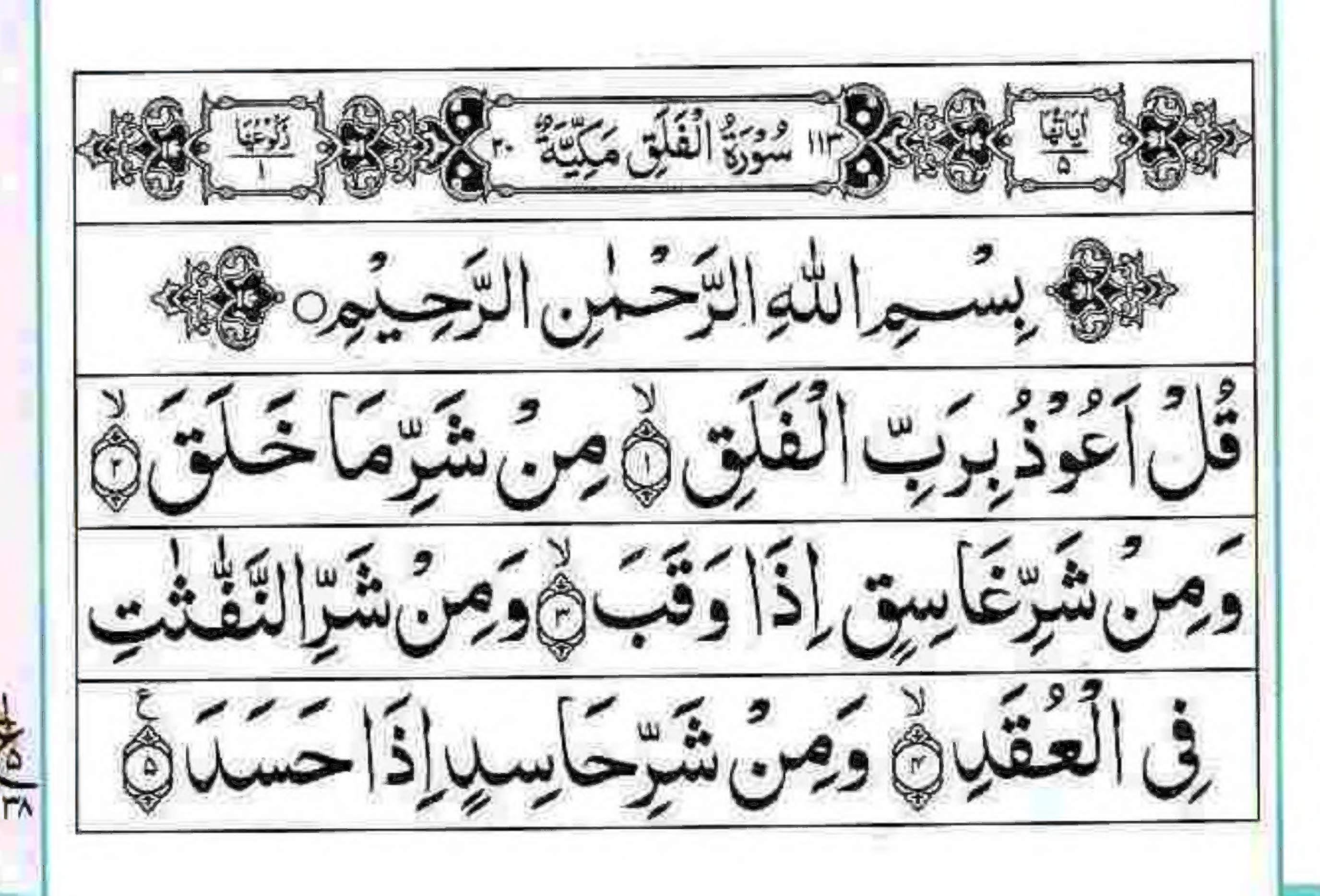
Sura Al-Faluq & Sura Al-Nass were both revealed together at the same time with reference to a common incident.

Hafiz Ibne-Qayyim رحمۃ اللہ علیہ has written a common commentary for both, in which he has stated that no individual can feel independent & contended without resorting to solicit the advantages & blessings of these *Suras* for redress of his problems. These two *Suras* are extremely effective to overcome the effect of magic influence, evil eye & all bodily or spirituous calamities. In reality these two *Suras* are even more required for a man than his needs of food, drink & dress etc.



The incident related to their revelation, described in *Masnade Ahmad*, is as under.

"A Jew did an evil magical trick on the Holy Prophet ﷺ, on account of which the Holy Prophet ﷺ became ill. Hadrat Jibreel عليه السلام informed the Holy Prophet ﷺ of the same, and indicated a well in which the evil charmed object was lying. The Holy Prophet ﷺ sent two persons who extracted the evil charmed object out of the well, and brought it to the Holy Prophet ﷺ. That object had knots in it. It was this occasion when these two *Suras Al-Faluq & Al-nnas* were revealed upon the Holy Prophet ﷺ. The Holy Prophet ﷺ started untying the knots one by one while reciting one *Ayyat* of these *Suras* for each knot till all the knots were untied. After this the Holy Prophet ﷺ felt a great relief of the strain of the majical spell." *(Tafseer Ibne Kaseer)*



رکوعها ١ — ١١٣ سُوْرَةُ الْفَلَقِ مَكِّيَّةٌ ٢٠ — اٰیاتها ٥

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفّٰثٰتِ

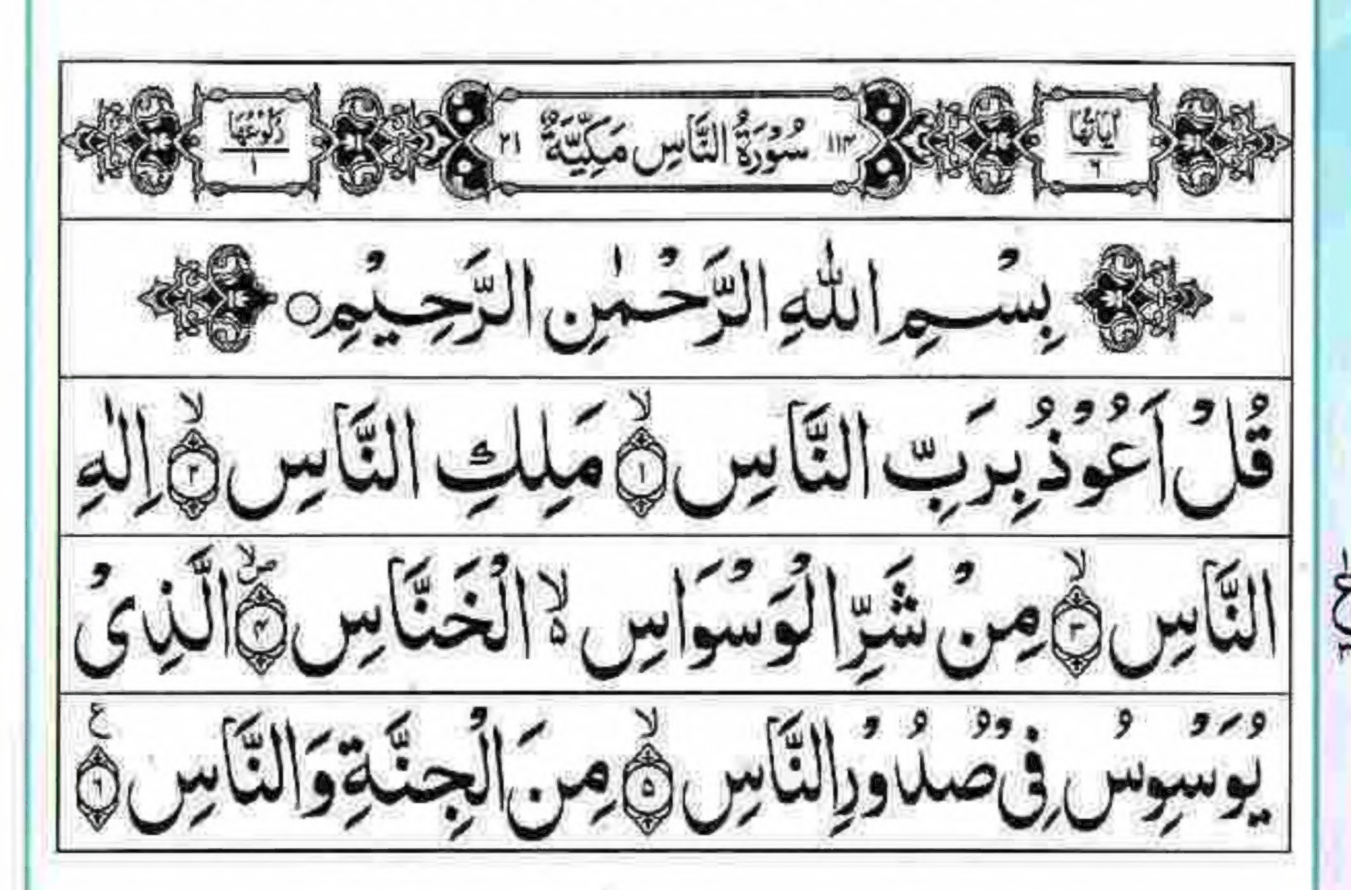
فِى الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

ع ٥ ٣٨



In the name of Allah, the Beneficent, the Merciful.

1. Say: I seek refuge in the Lord of the Daybreak
2. From the evil of that which He created;
3. From the evil of the darkness when it is intense,
4. And from the evil of malignant witchcraft,
5. And from the evil of the envier when he envieth.



آیاتها ۶ — سُوْرَةُ النَّاسِ مَكِّيَّةٌ ۲۱ — ۱۱۴ — رکوعها ۱

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ﴿۱﴾ مَلِكِ النَّاسِ ﴿۲﴾ اِلٰهِ النَّاسِ ﴿۳﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿۴﴾ الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ﴿۵﴾ مِنَ الْجِنَّةِ وَ النَّاسِ ﴿۶﴾

In the name of Allah, the Beneficent, the Merciful.

1. Say: I seek refuge in the Lord of mankind,
2. The King of mankind,
3. The God of mankind,
4. From the evil of the sneaking whisperer,
5. Who whispereth in the hearts of mankind,
6. Of the jinn and of mankind.



CERTIFICATE OF RECTIFICATION OF MISTAKES

We have carefully read every word of this book "Our Dear Deceased & *Easal-e-Sawab*" alongwith the Text of *PunjSura Shareef*; and we hereby testify that this document is free of mistakes and is perfectly correct in every way.

Qari Mustumir Khan
Registered proof Readers
Department of Auqaf,
Government of the Punjab
0300-4544466

Qari M.Ashraf Khoshabi
Registered proof Readers
Department of Auqaf,
Government of the Punjab
0301-4984297

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Yet, if any inadvertent fault is still noticed in any copy, the readers may kindly deposit that copy with us and claim a new copy in Lieu of ***Needy for prayers.***

Hafiz M.Qasim Zia
+92-300-4420434

Sami Ullah Khan
+92-333-4125300

REQUESTS

This compilation is a great blessing for all men & ladies, who may wish to get it printed & published for fee distribution to earn dividends of remittance of awards to their dear ones & the departed kith & kins in this world & Hereafter.

May Allah bless you

IQRA ASHRAFIA(Regd). COMPANY

Office # 7, First Floor, Zubaida Center
40-Urdu Bazar Lahre Ph: 0092-42-37313392
E-mail: iqraashrafia@hotmail.com